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THE "Morning Star" arrived at Honolulu, March 22, after a successful trip through Micronesia. The letters she brings, which are of a most encouraging character, reached us after this number of the *Herald* was ready for the press, and will be given next month.

LETTERS have been received from Messrs. Bagster, Sanders, and Miller, the latest date being February 15. They were still at Benguela, busily engaged in preparations for the march towards the interior. A messenger to the king of Bihé started from the coast December 31, to ask that porters might be sent to take the missionary party inland. An efficient guide had been secured, and the arrival of the porters was looked for within a few days; so that an early start was anticipated. Mr. Bagster had had an attack of chills and fever, but was quite recovered, and was full of hope for the future. "We evidently," he says, "are wonderfully blest."

AMONG the donations for the last month was one from the Rev. George Allen of Worcester, it being his *seventieth* annual gift to the Board. Mr. Allen, now in the ninetieth year of his age, is probably the only person now living who attended the first public meeting held in behalf of the American Board. It is suggestive of what may yet be done when we recall the fact that the whole period of foreign missionary work from America is covered by the adult lifetime of one who is still giving and praying for the coming of Christ's kingdom.

MISSIONARY zeal should not be suffered to depend upon reports of successful operations in the field, or on the narration of thrilling incidents connected with the work abroad. Such fuel will not give a steady heat. The best inspiration to Christian labor comes not from what we see of results, but from what we believe concerning the promise and power of him in whose name we toil. One of our missionaries, writing in the midst of many outward signs of promise, says: "It seems as if the dear favored people with you could wait the grand leisure of heaven to know how much and what the Lord the King blesses. I see through a glass darkly only; but it is unspeakably precious to work on in his sight alone, as it were, and wait for the glory to be revealed."

THE receipts for the month of March from donations and legacies amounted to \$30,395.40, showing a gain over the corresponding month of last year of \$3,839.36. For the first seven months of the year, however, to April 1st, the receipts indicate an advance of only about one per cent.

The above statement, though in one view satisfactory, does not give promise of that advance in contributions which was hoped for, and which is so necessary for the proper development of the foreign missionary work. The Otis legacy was a divine interposition in an hour of extremest need. It has served to meet immediate demands ; but it must necessarily be expended in meeting these demands, and when it is gone, as it soon will be, the enlarged work will be on the hands of the Board without means to sustain it, unless the churches in the meanwhile shall have enlarged their contributions. The call for larger gifts comes at a time when, in the providence of God, the financial prosperity of our people renders larger giving possible. Thousands of Christians could easily treble their gifts of three years ago. An able article in a recent number of the *Congregationalist*, on the grave responsibility of the present time, says, with truth, that " what is needed is an advance in contributions to the foreign work of not less than ten per cent. a year for the next five years. Is not this possible? Is it too much to ask, in view of the increase of the churches in numbers and wealth, and of the ever-widening field abroad and its pressing need? Even with such an advance, every dollar of the legacy set apart for the enlargement of existing missions, and for higher Christian education, will be spent before the five years are out. Half is gone already. Is not such an advance on the part of the church the fitting response, — the proper thank-offering to the Head of the church for his gracious interposition? "

WE are glad to record the fact that the English Bishop of Bombay has adhered to the agreement made some two years ago between the missionaries of our own Board in the Mahratta field, and those of the Society for the Propagation of the Gospel, defining the territory which should be occupied by the two societies respectively, and adopting certain rules by which they should be mutually governed. Certain S. P. G. missionaries have desired to repudiate the agreement, the adoption of which has prevented much friction, and has turned the energies of the Christians to the evangelization of the heathen rather than to conflicts about forms of Christian faith. It is to be hoped that the firm action of the bishop in the matter will settle the case, and that the missions of both societies may progress without unseemly interference on the part of those who should be fellow-workers unto the Kingdom of God.

THE letters of Mr. Gulick from Spain, Mr. Browne from Arabkir, Eastern Turkey, and of Messrs. Hume and Bissell from Ahmednuggur, given among the letters from the missions, furnish delightful illustration of self-help on the part of those who receive the gospel from the lips of our missionaries. No form of progress is so full of hope for the future as this. Wherever the native Christians take upon themselves the maintenance of their own Christian institutions, there is clear evidence that they appreciate their value, and that they are soon to become fellow-helpers with us in preaching the Gospel in the regions beyond.

THE reports of the attitude of the English government on the issues in the Transvaal are calculated to increase our hope that the old ideas of national honor, based on force and pride, and not on righteousness, are yielding to better principles. Smarting under the defeat of its forces by the Boers, the temptation of the English was to refuse to treat with their enemies until they had defeated them in the field. In the face of a large party who say that the honor of England is trampled in the dust, and that nothing can retrieve that honor or preserve English prestige in Africa except a severe beating of her foes, the Liberal administration has been bold enough to treat with the Boers. Why should a nation claiming to be Christian refuse to right a wrong, even if her forces have been defeated? All honor to the English statesmen who propose to inquire what is just rather than what the prevalent notions of national honor require. Very possibly British prestige in Africa may suffer a temporary check, but in the long run it will gain immensely. For a while the African may attribute England's forbearance to weakness, but when he finds that it springs from a love of justice he will reverence what he hated. Before men, as before God, it is righteousness, not force, which exalteth a nation.

THE Catalogue of the Syrian Protestant College, at Beirut, has reached us, with a record of medical, collegiate, and preparatory departments. The Arabic names of the students and graduates recorded in this catalogue indicate the race for which the college labors. The one hundred and twenty-one names of undergraduates connected with this college show the marvelous change in Syria since the day when Pliny Fisk could find in Beirut not a school nor a teacher, and hardly a book or a reader. That was not sixty years ago.

It has been said that there are nearly one hundred thousand doctors in the United States, or one to each six hundred of our population. The medical schools of New York and Philadelphia graduated last month over five hundred more physicians. Why are not a larger number of these graduates seeking that field which is of the utmost promise to men of their profession? We are glad to learn that some ten persons now pursuing medical studies have in contemplation missionary service abroad. But why are not the ten multiplied by ten?

DR. IRVING gives, in the April number of the *Foreign Missionary*, a valuable table presenting the results of missionary operations in India. According to this table there are now in India 644 foreign missionaries, 682 native preachers, 6,836 native helpers, and 130,958 communicants. The most striking fact which these results indicate has reference to the increase of native preachers within the past thirty years. In 1850 there were in India and Burmah 48 native preachers; in 1880, 682, an increase of *fourteenfold*. The communicants have increased sevenfold within this same period, while the number of foreign missionaries has not so much as doubled. The growth of the native agency is the surest sign of the progress of the evangelical work.

WE are gratified to learn of a delightful meeting of the Mission Branch of the Woman's Board of the Interior, recently held at the Pilgrim Church, St. Louis, at which the receipts of the year were reported as amounting to over \$1,300. Good for Missouri! This is preparing the way for the coming annual meeting of the American Board.

PROTESTANT MISSIONS IN AFRICA.¹

THE population of this continent, exclusive of its islands, is estimated by Dr. Behm, in the last issue of Petermann's *Mittheilungen*, at 201,787,000. Of these the number of Protestant communicants in the various colonial and mission churches was reported in 1880 as 122,470; the number composing the communities connected with these churches, 506,966; the number of Jews, 350,000; of Coptic, Abyssinian, and similar "Christians," 4,535,000; of Mohammedans of various kinds, 51,170,000; of heathen, 145,225,000; making the number of those not yet reached by the gospel 201,280,000.

To carry the gospel to these millions, thirty-four religious societies are at work.

In South Africa and the colonies and free states of Sierra Leone and Liberia, there are connected with colonial churches 468 ministers, evangelists, and teachers, of whom 54 are natives. The other white missionaries and teachers on the continent are reported as 662, with 1,095 natives, making 1,757 mission workers proper, and 2,225 ministers, missionaries, and teachers of all kinds engaged in religious work.

This statement may give a too favorable impression of missionary efforts on the continent as a whole. South Africa receives by far the largest share. With but 22,000,000 out of the population of 202,000,000, South Africa has 1,035 of the whole number engaged in religious work, leaving less than 1,200 for the remaining 180,000,000. This is as though in the whole State of Massachusetts there was but one Christian minister and one Sunday-school teacher.

I. THE BARBARY STATES, INCLUDING ALGERIA.

This northern part of the continent, with the Sahara, is supposed to contain 15,200,000 people, of whom, perhaps, 350,000 are Jews, 400,000 "Christians," 14,450,000 Mohammedans or Mohammedanish.

In *Tunis* the London Society for Promoting Christianity among the Jews has two missionaries and twelve assistants, with 473 pupils in schools; also the British and Foreign Bible Society has a station. In *Algeria* this last society has a station, and 1,727 copies of the Bible, in whole or in part, were distributed in the year 1879; also, the United Presbyterian Church of Scotland has one missionary and one native evangelist. In *Morocco* the London Jewish Society has one missionary, one assistant, and nine other helpers, with schools in which are 172 pupils.

The total for this vast population is 8 missionaries and assistants, and 22 natives; in all, 30 laborers; and 655 pupils in schools, chiefly Jewish.

II. SENEGAMBIA.

Beginning at the southern edge of the Sahara, and taking in the Senegal, the Gambia, the Sierra Leone, and the Mandingo country, this region may be set down as having 17,000,000; the largest portion, Mohammedans of various shades, running out into heathenism of the most degraded types. Perhaps the Mohammedans number 14,000,000, the heathen 2,980,000, the "Christians" 20,000, of whom 6,553 are reported communicants of Protestant churches.

At *The Senegal* the Paris Société des Missions Évangéliques has 2 missionaries, 24 communicants, 40 members of congregations. — At *The Gambia* the English Wesleyan Methodist Missionary Society has 4 missionaries and assistants, 11 other paid agents, and 26 "local preachers," 650 members, 2,650 in the congregations, 443 in Sunday-schools, and 363 in day schools. — At *Sierra Leone* the English Episcopal Church has

¹ The authorities for the statements which follow are Dr. A. Petermann's *Mittheilungen aus Justus Perthes' Geographischer Anstalt*, Herausgegeben von Dr. E. Behm, Ergänzungsheft, Nr. 62; Behm und Wagner, *Die Bevölkerung der Erde*, vi. 1880; *The Statesman's Year Book* for 1881; S. W. Silver & Co.'s *Handbook to South Africa*, 1880; *Africa*, by Keith Johnston; and the reports of the various missionary societies referred to. The reports are for 1880, unless it is otherwise stated; and this reference is made once for all.

self-supporting congregations, a bishop and clergy, with about 5,000 communicants. Of the English Wesleyan Methodists there are also colonial churches, with 12 ministers and assistants, 50 subordinate paid agents, 135 "local preachers," 5,732 members, 16,894 in the congregations, 3,757 in Sunday-schools, 2,462 in day schools. In the more specific missionary work of the Sierra Leone country the English Church Missionary Society has 10 European and 16 native laborers, 66 communicants, 275 in the congregations, 326 in the schools. The English United Methodist Free Church Missionary Society has 4 "itinerants," 81 "local preachers," 2,807 members, and 749 Sabbath-school scholars. — At *Sherbro* the United Brethren Society (Dayton, Ohio, United States), has 7 laborers besides native teachers, 60 communicants, 110 Sabbath-school scholars, and 60 day scholars. — At *Mendi* the American Missionary Association has 8 missionaries, 5 native laborers, 2 churches, 87 communicants, and 179 pupils in schools.

The total colonial ministers and assistants in Senegambia are 12, with 50 native assistants, 16,894 adherents, 5,732 communicants, and 3,757 in the schools. The total in the missions are 24 missionaries and assistants, 78 other laborers, 922 adherents, 821 communicants, 1,907 Sabbath-schoolers, and 1,677 day scholars. The deadly malaria has been a great obstacle to missions in this region.

III. LIBERIA.

The population of Liberia, including Medina and other recent additions, may be 1,400,000; of whom about 20,000 are Americo-Liberians. The largest proportion of the natives are Mohammedans of a certain sort, perhaps 1,000,000; the heathen may number 380,000, the "Christians" 20,000, of whom the communicants may be 4,700. There are 26 Baptist churches, reporting 24 ministers, and 1,928 communicants. The report of the Methodist Episcopal Church of the United States gives 25 ministers, 10 assistants, 4 native preachers, and 47 "local preachers" and teachers, 2,200 members, 1,831 Sabbath-school scholars, and 300 day scholars. The American Presbyterian Church (north) reports 9 missionaries and assistants, 270 communicants, and 65 pupils in schools. The African Baptists of the United States support some preachers.

Total, 104 ministers, assistants, and teachers, reported, 4,759 communicants, 2,428 Sabbath-school scholars, and 780 day scholars.

IV. GUINEA.

The population of the Guinea coast and interior, from Cape Palmas to the Ogowé, may be roughly stated at 25,000,000. It is a region of bald heathenism, with a slight infiltration of Mohammedanism; the heathen being, perhaps, 24,050,000; Mohammedanish, 900,000; and "Christians," 50,000, of whom 5,000 may be communicants. — Dr. Behm assigns 31,770,000 to Middle Soudan, north and east of Guinea, where are the great Mohammedan states of Wadai, Baghirmi, Bornu, Kanem, Sokoto, Gando, Massina, etc.

On the *Gold Coast* the English Wesleyan Methodist Society reports 15 missionaries and assistants, and 125 other paid agents, with 288 "local preachers," 6,038 members, 26,600 adherents, 2,510 Sabbath-school scholars, and 2,622 day scholars. The Basel Evangelical Missionary Society reports 57 European and 73 native missionaries and assistants; 36 stations, Accra, Adangme, Akem, Ashantee, etc.; 1,922 communicants, 4,193 adherents, 175 Sunday-school scholars, and 1,130 day scholars. — The American Baptist Missionary Society (South) reports 2 missionaries and 2 native assistants, with stations at Abeokuta, Lagos, and Ogbomoshow. — In *Yoruba* the English Church Missionary Society reports 7 missionaries, 93 native evangelists and teachers. Stations at Abeokuta, Badagry, Oshielle, Ibadan, Ota, Lagos, etc.; 2,041 communicants, 6,109 adherents, and 1,598 in schools. The English Wesleyan Methodist Society reports 10 missionaries and assistants, 35 other paid agents, and 44 "local preachers," 1,236

members, 5,407 adherents, 889 Sabbath-school scholars, and 901 day scholars. — On *the Niger* the English Church Missionary Society has a native bishop, and ministers, 11 in all; 23 lay teachers, 11 stations, 211 communicants, 1,561 adherents, and 27 scholars. There is peculiar interest in this Niger mission of this great society, in view of the fact that it is officered and manned by natives, and worked with enterprise and vigor. — At *Old Calabar* the Scotch United Presbyterian Society has 9 missionaries and assistants, 17 native assistants, 20 stations, 198 communicants, 1,769 adherents, 687 Sabbath-school scholars, and 703 day scholars. — At the *Cameroons* the English Baptist Missionary Society reports 11 missionaries and assistants, 15 stations, 166 communicants, 233 Sabbath-school scholars, and 217 day scholars. — At the *Gaboon*, *Corisco*, and *Ogowé*, the American Presbyterian Church (North) reports 16 missionaries and assistants, with 31 native workers, 331 communicants, and 179 scholars.

The totals for Guinea sum up 147 missionaries and assistants, and 348 native workers, making 495 in all; 4,869 communicants, 52,913 adherents, 4,494 Sabbath-school scholars, and 7,634 day scholars. Until recent years this Guinea Coast has, probably, been the most fatal to Europeans of any part of Africa.

V. LOANGO AND CONGO.

Dr. Behm assigns to "the Loango Coast" 300,000. To this, with the interior kingdoms of Muata Yanvo, of Kasongo, and of Marutse Mabonde, he gives a total of 6,200,000. This does not include the vast region stretching from the Equator South to Muata Yanvo's country, and west of the great lakes of Victoria Nyanza and Tanganyika. In this latter region Behm estimates the population at 20,000,000. Savages they are reported to be, and many of them cannibals.

The Livingstone Congo Inland Mission commenced work on the Congo in 1878, and reports now 11 missionaries and assistants at 4 stations. The English Baptist Missionary Society which began, also, in 1878, reports 4 missionaries and 3 native helpers, 2 Sabbath-schools and 2 day schools, and two converts, one of them the King of Congo.

The total for the Congo is, 15 missionaries and 3 native assistants.

VI. ANGOLA AND BIHÉ.

The Portuguese estimate the population of Angola, which includes the coast region merely, at 2,000,000, of whom, perhaps, 10,000 are "Christians," Roman Catholic adherents. Inland from Angola, in Bihé, the American Board of Commissioners for Foreign Missions is commencing work; 3 missionaries are there, 2 are on the way, and others are shortly to follow.

VII. SOUTH AFRICA.

The population of this part of the continent is reckoned at 22,000,000, of whom, probably, 21,584,000 are heathen, and 416,000 "Christians;" 127,968 of these are reported as communicants. The British possessions, Orange Free State, and Transvaal, according to the census of portions in 1877, and estimates of other portions, have 2,041,000, of whom, probably, 350,000 are whites: Zulu and Matabele lands are set down at 1,350,000; other regions, 18,409,000.

The old Dutch Church has a complete organization, churches, schools, theological seminaries, and missionary societies. Its colonial adherents are reported to be 132,000, including 16,000 natives; mission adherents, natives, 23,000; communicants, 53,030; average congregations, 30,529; ministers, 72; 11 stations among natives within and beyond Cape Colony. The English Episcopal Church has its full organization; its missions are chiefly under the Society for the Propagation of the Gospel. There are also Congregational, Baptist, Wesleyan and other Methodist churches, with their organizations. Silver's *Handbook* for 1880 reports the Anglican church adherents to be

45,441, of whom 26,327 are whites and 19,114 blacks; 77 clergy, and 7,205 communicants. The Wesleyan Methodist adherents, 34,781, of whom 11,246 are whites, and 23,535 blacks; 10,375 communicants, and 52 ministers. The Congregationalists and Baptists, adherents, 32,286; whites 5,709, and blacks, 26,577; communicants, 6,114, and ministers, 26. The various Presbyterians, adherents, 5,621, whites being 2,218, and blacks, 3,408; 1,860 communicants, and 13 ministers. The various Lutherans, adherents, 22,855, of whom the whites are 8,953, and the blacks, 13,902; the communicants 11,256, and ministers, 32. Other Protestants, adherents, 22,442; communicants, 7,773, and ministers, 49.

Besides what is done by the several churches in their localities, various missionary societies are at work. Among the *Ovahereros*, the Finnish Lutheran Missionary Society has 4 stations. — In *Ovampo*, *Damarra*, *Herero*, and *Namaqualand*, the Rheinischer (Barmen) Missions Gesellschaft reports 21 missionaries, 20 stations, and 5,800 converts. — In *Cape Colony* the same Society reports 10 stations, 15 missionaries, and 8,000 baptized converts. — In *Cape Colony*, *Kaffraria*, *Orange Free State*, *Transvaal*, and *Natal*, the Berliner Missions Gesellschaft reports 71 missionaries and assistants, 44 stations, 8,000 baptized converts, 4,187 communicants, 2,349 pupils in schools. — In *Cape Colony*, *Kaffraria*, and *Bechuanaland*, the London Missionary Society reports 15 missionaries and assistants, with 18 native helpers; 1,144 communicants, and 986 scholars. These last are from incomplete returns, and this may be said of the reports of some other societies. — In *Kaffraria* and *Natal* the Scotch Free Church reports 29 missionaries and assistants, with 46 native helpers; 2,190 communicants, 2,800 pupils in schools. At Lovedale, “the busiest industrial college in the missionary world,” were 393 pupils. — In *Kaffraria* the Scotch United Presbyterian Church reports 8 missionaries and assistants, with 22 native helpers; 1,310 in congregations, 1,044 communicants, 324 Sabbath-school scholars, and 791 day scholars. — In *Cape Colony*, *Orange Free State*, and *Natal*, the English Wesleyan Methodists report 115 English ministers and assistants, 388 other paid assistants, 1,050 “local preachers,” 99,169 attendants on worship, 18,288 members, 16,446 Sabbath-school scholars, 13,435 day scholars. Their report does not distinguish between the work among the colonists and the missionary work among the natives. — In *Basutoland* the Paris Société des Missions Evangéliques reports 21 missionaries and assistants, 126 native assistants, 83 stations, 4,252 church members, 3,030 pupils in schools. — In the *Transvaal* and *Natal* the Hermannsburg Society reports 33 missionaries, 47 stations, 4,000 converts, 3,189 communicants. — In *South Africa*, *West* and *East Districts*, the United Brethren (Moravians) report 64 missionaries and assistants, 273 occasional helpers, 15 stations, 10,819 members, 2,588 communicants, 2,486 pupils in schools. — In *Natal* and *Zululand* the Norwegian Society reports 8 stations, 9 pastors, 270 baptized persons.¹ — At *Spelunka*, *Valdezia*, the Swiss Free Church of the Canton de Vaud reports 2 missionaries and 5 native catechists. — In *Natal*, the American Board of Commissioners for Foreign Missions has 9 missionaries and 15 assistants, 66 native assistants, 15 churches, 610 communicants, 937 pupils in schools. — In *Cape Colony*, *Orange Free State*, *Transvaal*, *Natal*, and *Zululand*, the Society for Propagation of the Gospel reports 7 bishoprics, 95 missionaries and assistants, 24 to the heathen, 10 native clergy, 44 teachers, 24,456 church members, and 5,182 communicants.

Totals. The statistics seem to show the following as to the colonial churches: 318 ministers and assistants, 388,500 adherents, 108,850 communicants, 16,500 in Sabbath-schools (incomplete), and 13,500 in day schools (incomplete). The various societies laboring among the natives seem to make the following showing: 314 missionaries and assistants, 442 native assistants, 28,000 adherents, “baptized converts,” and “converts;” 19,114 communicants, 324 Sabbath-school scholars (incomplete), and 13,379 day scholars. The colonial churches and missions sum up together, for the

¹ Carlyle, *South Africa*, p. 249.

22,000,000 of South Africa, 596 white ministers and missionaries of all grades, and 442 blacks, a total of religious and day-school teachers, clerical and lay, men and women, all told, 1,005; 416,000 adherents; 127,964 communicants; 16,824 Sabbath-school scholars; 26,879 day scholars.

VIII. EAST CENTRAL AFRICA.

Between South Africa and Galla and Somaliland, and inward to the great lakes, using irregular boundary limits, and making a free estimate of the population after Dr. Behm, there may be 57,067,000 people, of whom 1,000,000 may be called Mohammedanish, and 56,067,000 heathen. — At *Lake Nyassa* the Scotch Free Church commenced a mission in 1875. In 1880 the report names 3 stations, Livingstonia, Bamdawi, and Marenga, 10 missionaries and assistants, 3 schools, and 70 pupils. The Chinyanja, the language of the Manganja people, has been reduced to writing, and a grammar and vocabulary prepared. The school at Livingstonia has had 100 pupils. Sunday services in English and Chinyanja are held; industrial and agricultural work is in progress; a female medical department has been started. — At *Blantyre* the Scotch Established Church reports an out-station also, at *Zomba*, 40 miles from Blantyre. There are 9 missionaries and assistants, 1 ordained missionary, 2 medical missionaries (one on leave), 1 general agent, 4 artisans, 1 school-mistress, 1 dairy-woman, 2 schools, 175 scholars; two native meetings on Sunday, besides the home service, and a daily evening service. The native language has been mastered, and portions of school-books printed in *Chiao*; boys and girls are taught writing and arithmetic, girls sewing. Agricultural and industrial work is done; large buildings are erected. At *Zomba* 20 acres are under cultivation. The course of religious teaching goes on daily. Genesis, Jonah, and Matthew have been translated.

In *Zanzibar*, island and mainland, the English Universities' Mission reports (1879) 24 missionaries and assistants — 6 ladies. On the island, with the stations of Mbweni and Kingani, there is a church, hospital, infant-school, and zenana mission for Mohammedan women. In the Usambara country, 3 stations, Magila, Umba, and Pambili. In the Rovuma district, 2 stations, Masasi and Newala. — At *Urambo*, at Ujiji on the eastern shore of *Tanganyika* and Uguha on the west shore, the London Missionary Society, which commenced in this region in 1877, reports for 1880 seven missionaries and assistants. — Farther north, at *Kisilutini* and *Freretown* on the coast, the Church Missionary Society reports 5 missionaries and assistants, and 12 native workers, 737 native "Christians," 66 communicants, 137 scholars. A mission was begun here in 1844. In 1876 the *Nyanza* mission was founded. There are now 4 stations on the lake and between it and the ocean, Rubaga, Uyui, Mamboia, and Mpwapwa; 11 missionaries and assistants. — At *Ribe*, near the English Church Mission on the coast, the English United Methodist Free Church has been at work since 1862, and reports 5 stations, 7 itinerant preachers, 6 "local preachers," 24 members, and 46 Sabbath-school scholars.

Total for East Central Africa, 91 missionaries and assistants; 90 communicants (incomplete); 737 adherents (incomplete); 438 scholars.

IX. ABYSSINIA AND GALLA AND SOMALI LANDS.

Population, Abyssinia 3,000,000; Galla and Somali lands, 15,500,000; "Christians," 3,000,000; Mohammedan, 3,000,000; heathen, 12,500,000. Abyssinia is nominally Christian. . . . The (Swedish) Evangeliska Fosterlands-Stiftelsen reports, for 1880, 14 missionaries and assistants laboring at Massowah, Geleb, and Mensa The London Jewish Missionary Society has an agent in Abyssinia.

X. EGYPT.

The population, including the southern regions, is given by Dr. Behm as 17,420,000. Of these the "Christians" may number 600,000; the Mohammedans, 16,800,000; Protestant communicants, 985.

The Established Church of Scotland has a mission to the Jews in Egypt, 4 missionaries and assistants, a church for seamen and others; 355 pupils in schools, of whom 147 are Jewish children. — The British and Foreign Bible Society reports in 1880 a distribution through its agents of 3,225 copies of the Bible in whole or in part. . . . The St. Chrischona Institute has 2 brethren keeping a German school for boys and girls in Alexandria.¹ The British have one Anglican church, and there is a service Sundays for German and French Protestants.

Miss Whateley, of the Society for Female Education in the East, has several schools. The chief missionary work is in the hands of the American United Presbyterian Missionary Society, which reports 40 stations, 22 missionaries and assistants, 127 native workers, 11 churches, 985 communicants, 1,575 Sabbath-school scholars, and 2,218 day scholars.

Total for Egypt, 30 missionaries and assistants, and 127 natives, in all 157; 985 communicants; 1,575 Sabbath-school scholars, and 2,218 day scholars.

RECAPITULATION.

Population of Africa, exclusive of islands	201,787,000	
Protestant communicants reported	145,220	
Protestant Christian adherents reported	508,035	
Coptic and similar Christians, estimated	4,535,000	
Jews, estimated	350,000	
Mohammedans, estimated	51,170,000	
Heathen, estimated	145,225,000	
Total not reached by the gospel	201,280,000	
Total societies working in Africa	34	
Missionaries and assistants of all classes	662	}
Native assistants, additional	1,095	
Ministers and assistants, etc., in colonial churches	384	}
Native ministers and assistants in same	54	
Total Protestant religious teachers in colonial churches and in missions	2,195	
Numbers in the congregations — adherents — of colonial churches	425,463	
Adherents of mission churches	82,572	
Total of adherents	508,035	
Communicants in colonial churches	119,341	
Communicants in mission churches	25,879	
Total of communicants	145,220	
Scholars in Colonial Sabbath-schools reported, incomplete	18,331	
Scholars in mission schools reported, incomplete	12,555	
Total in Sabbath-schools	30,886	
Scholars in Colonial day-schools reported, incomplete	4,112	
Scholars in mission schools reported, incomplete	29,243	
Total pupils in day-schools	33,355	

MORE copies of the Scriptures were distributed in Japan during the year 1880 than during all the years, taken together, since Commodore Perry succeeded in opening the empire to Western civilization and Christianity.

¹ *Die Ev. Mission Ost Afrika*. G. Burkhardt, 2d ed. Von Dr. R. Grundemann, Bielefeldt, 1877, p. 79.

DAVID LIVINGSTONE.¹

It might seem superfluous to some persons that another book should be written concerning the life and work of Dr. Livingstone. The volumes that came from his own pen, though mainly devoted to his geographical discoveries, are truly autobiographical, one of them even containing a chapter on his ancestry and his early life. His *Last Journals*, edited by Waller, bring the story down to his death, and until his body, brought from the depths of Africa by as strange a funeral procession as the world ever saw, was laid to rest in England's great mausoleum. Could not the world learn enough of Livingstone from these voluminous records, extending from his birth to his burial? It might have learned enough of his discoveries, but not enough of him. We think that many will rise from the perusal of Dr. Blaikie's volume with a different impression concerning Livingstone from the one they had previously formed. He will not seem to them less remarkable as a discoverer and a man of science, but they will see him, as they could not have seen him before, as a man of God, of loftiest faith, and of a self-devotion to his Master's work so nearly absolute that human eyes can detect no flaw in it.

It was not unnatural that the Christian world generally should have felt when Livingstone left his work at Kolobeng, and entered upon his explorations, that he had turned aside from his original missionary purpose of carrying the gospel of Christ to the unevangelized. It was said that the spirit of adventure was strong upon him, and while few blamed him for following what seemed a natural impulse, it was thought to be, if a worthy, yet quite another, end from that which first led him to Africa. How mistaken this impression was they will find who read this *Personal Life*. Livingstone never sank the missionary in the explorer. It was given him to see, as few would have seen, the relations of the special form of labor upon which he entered to the ultimate evangelization of Africa. What others may have thought an indirect method of giving the gospel to that continent was to his clear vision the method by which, during his lifetime, he could most effectually labor for its redemption to Christ. He never lost sight of this end. "I will not consent to go simply as a geographer, but as a missionary," he wrote, when friends in high places urged him to attend to nothing but discovery. He became an explorer that he might be the more efficient missionary. His soul was burdened by reason of the woes which rested on the millions of Africa, and he believed profoundly that the remedy for these woes was in the gospel of Christ. Yet this gospel would not be sent to Africa until the world could be made to see the condition of that land. The way to check the slave trade, the grand obstacle to the evangelization of Africa, was to reveal its atrocities: the way to attract Christian laborers to the heart of the continent was to make known what was unknown concerning it. There is something sublime in the faith Livingstone cherished concerning the issue of his labors. With a spirit at the farthest remove from that of the egotist, he yet believed that he was working for grand results. "I shall make this country and people better known," he writes. "If the good Lord permits me to put a stop to the enormous

¹ *The Personal Life of David Livingstone, LL. D., D. C. L.*, chiefly from his unpublished Journals and Correspondence in the possession of his family. By WILLIAM G. BLAIKIE, D. D., LL. D. New York. Harper & Brothers. 8vo. pp. 504.

evils of the inland slave-trade, I shall not grudge my hunger and toils." He was ambitious, as was known, to discover the sources of the Nile, but the inner motive for this desire we find to be that he might make use of the pedestal of fame upon which this discovery would lift him as an advantageous position from which to plead for Africa. Men would hear him then and be moved by him. Livingstone just missed of that discovery, but he did not miss the higher end he sought. His life and work, and his very death, in its place and manner, in the heart of Africa, and upon his knees in prayer, have caused his pleadings to be heard around the world. The unwonted interest in the "Dark Continent," developed with the last twenty years, the many commercial and missionary enterprises now pressing toward the interior, are largely the result of Livingstone's labors. He foresaw these results, and never for a moment did he flinch from the toil which was involved in fulfilling his purpose of preparing the way of the Lord in Africa.

It is a great height in Christian experience when one can say honestly, that "there are no sacrifices." Before the soul can feel thus the eye must clearly see two worlds ; it must measure eternity as well as time, and the love of Christ and the love of souls must have taken supreme possession of the heart. This lofty spiritual experience Livingstone seemed to have reached, and we are more impressed by it than by the records of his remarkable discoveries or of his personal heroism. This volume, relating chiefly to his inner life, is an inspiration. It will make better Christians of those who read it. It will make more and better missionaries, now and in the future. It will hasten the day for Africa, which, as Livingstone clearly saw, is yet to come.

THE JAPANESE IMPRESSION ABOUT A FUTURE LIFE.

BY REV. M. L. GORDON, M. D., KIOTO, JAPAN.

The Mikado's Empire is by far the best work on Japan and its people in the English language. Mr. Griffis, during the few years of his sojourn in that country, had remarkable opportunities for observation, and he used them remarkably well. The result is a book not only exceedingly interesting but generally accurate ; one which does full justice to Japan, and reflects credit upon the author and the nation to which he belongs.

This general accuracy of the book vests its occasional misstatements with special importance, and one of these I am impelled to notice. It may be explained, doubtless, by the author's short stay in the country, too short for an adequate study of the inner and spiritual life of the people.

On page 161 we find the following language: "Among the Asiatic poor, where ceaseless drudgery is often the lot for life, where a vegetable diet keeps the vital forces low, where the tax-gatherer is the chief representative of government, where the earthquake and the typhoon are so frequent and dreadful, and where the forces of nature are feared as malignant intelligences, *life does not wear such charms as to lead the human soul to long for an eternity of it. No normal Japanese would thrill when he heard the unexplained announcement 'The*

gift of God is eternal life' or 'whosoever believeth on me, though he were dead, yet shall he live!' Such words would be painful to him, announcing only a fateful fact."

Now the question is, are these words which we have italicized true? If so, then the Japanese are, in their mental make-up, more wonderfully strange and unique than any of the products of their handiwork in bronze or lacquer. Are they of all nations and peoples destitute of "this pleasing hope, this longing after immortality" which we have come to look upon as so characteristic of the human race?

Such a statement demands strong and clear proof. The author offers none. Diligent inquiry among various classes in Japan has brought me none. Months ago I inserted a card in the leading journal published in Japan, questioning the correctness of the author's position, and soliciting evidence of its truthfulness. No reply came; for the simple reason, as it seems to me, that there is none to come. A young Japanese friend has told me that, once in his boyhood, as he stood gazing at the starry splendor of a winter's night, how at the thought that while those stars would shine on in undiminished brilliancy from century to century, he was the creature of a few brief years, *his heart went out of him*. Do we not find in this "a touch of nature" which proves the kinship of the Japanese to the whole human race? And, in the absence of all proof to the contrary, may we not reasonably assume that this feeling exists somewhere — though often partially obscured it may be — in every Japanese soul?

LETTERS FROM THE MISSIONS.

Japan Mission.

REMARKABLE OPENINGS IN ISE.

MR. DE FOREST, of Osaka, reports another tour made by him, this time to the rich, populous, and idolatrous province of Ise, some seventy miles east of Osaka. To this province multitudes of pilgrims annually go to visit the shrine of the sun-goddess, Dai Jingu. The story of the tour, as given by Mr. De Forest, is as follows:—

"Some three or four months ago, the Christians in Osaka sent a young missionary, Hattori, to Ise. There was no special opening in that region save that it was the home of the relatives of one of the Christians here. They listened for a few days to the new religion, and, as is not uncommon, wanted no more of it. But in Ogawa, a near village of a hundred houses, there is a celebrated teacher of the use of the spear, who, years ago, stumbled upon a Chinese Bible, and ever

since has been wanting to know what this religion could be. Hearing that Hattori could teach this way, he sent him an invitation, and provided him with a room in his own house. Delighted with the unsealed Bible, he called in the chief men of the village, and several became at once interested. He immediately sent his son to the Kioto school. Then he took Hattori to two or three other places, and by his influence speedily formed little bands of ten or twelve to study the Bible. Daily study and daily inquiry morning, noon, and night, soon created a demand for a foreign teacher, and it fell to my lot to go. The Kioto station lent me Nakai, a Bible-seller, who had just made the unprecedented sale of a thousand volumes in one week in the city of Okayama. Together we pushed across the plain through snow, sleet, and mud, reaching the new field on Saturday, P. M., February 12.

"We were warmly welcomed by Hattori

and the spear-teacher, and before we fairly had time to get warm and eat supper the campaign began. A hundred men, women, and children gathered at the house that had been prepared for preaching, filling the room to overflowing, so that a part of the audience had to stand on the ground where they listened until about eleven o'clock. The meeting was decidedly protracted. Hattori spoke first, saying he would only introduce the matter by telling what the word Jesus means. 'For hundreds of years we in Japan have thought that the word Jesus means *fearful, dangerous*; but now we are beginning to learn that it means Saviour, Deliverer;' and warming up he made a good introduction-speech of about an hour in length.

"I felt thoroughly introduced. But Nakai, the Bible-seller, arose, saying he had just a few remarks to make before the foreigner's sermon, and would take but a moment. But he slipped off onto the condition of his country, and the abominations connected with idolatry. I never heard before such a list of abominations as he narrated as coming directly from idolatry. He went along like a torrent for a full hour and a quarter, carrying even the children with him in his apt stories, and impressing all with the cure that the religion of Jesus offers.

"It was now ten o'clock, and, feeling sorry for the hearers, who must have been chilled, I told them that I would speak some other time, and declined to keep them any longer. But they assured me that they loved protracted meetings, and urged me to forget the late hour, and speak my full thoughts. Promising, therefore, as the other two did, not to keep them long, I told them of the one true God, and how those nations that did not know him inclined to sink lower and lower, while obedience to his laws brought the truest prosperity. It is enough to add that we succeeded in getting to bed about midnight."

A SUNDAY AT MATSUZAKA.

"On Sunday morning we started on foot for Matsuzaka, a city of about 10,000 people, five miles distant. Sakai, Hattori, and Nakai were constant companions

for a week, and they did work well. It was hardly noon before notices were posted through the city that an American would preach the Jesus-religion in the theatre at two o'clock that day. At that hour not a soul had assembled. We waited and waited for an hour to see only a dozen or so come into the barn. (Japanese theatres are usually shabby sheds, not comparable with even a decent barn.) It was then proposed to give it up, and try in a private house at night. But wanting to satisfy the few who had gathered, I spoke of the three great men Asia had produced — Confucius, Shaka (Sakya Muni), and Jesus. They seemed surprised that a foreigner should know anything about Confucianism and Buddhism. But when they heard that Jesus also was of the same race as these two great teachers, that he was an Asiatic like themselves, and that if they didn't know as much of Jesus as they did of Shaka, they could not be said to have an acquaintance with the great men of even their own race, they were amazed. The vast majority supposed thoughtlessly that Jesus was an American or Englishman. As I went on the people began to come in, until about seventy were present, many of them being Buddhist priests."

An appointment was then made for an evening service, but, as at the theatre, no one was present. The people were strangely shy. Suddenly the police officers entered and excitedly forbade the assembly as illegal. The native helpers and Mr. DeForest calmly contended that they were breaking no law, and were doing only what was permitted in other parts of the empire. After long argument the officers finally yielded the point, and on their leaving the crowd filled the house to listen to a sermon on the wide difference between prayer to the true God and prayers to gods made by men. After some account of the sermon, for which we cannot make room, Mr. De Forest continues: —

"The interest awakened was manifest by the repeated and hearty approval of the audience, and the assertions of some that, 'really, if one would think, there is not a statement or teaching in the whole Buddhist religion but is loaded with nonsense.' Others said, 'Just think of it!

Here we have lived in the midst of all this our whole lives, and never opened our eyes to this folly until a foreigner comes ten thousand miles to show it to us.”

A SERMON IN THE THEATRE.

“The next day an audience of a hundred and fifty gathered in the theatre, and I spoke on, *What is man?* ‘It has been the endeavor of philosophers in all ages to answer this question, and especially have the teachers of different religions made it a study. My business to day is to tell you how the religion of Jesus answers this great question. Christianity tells us that man is composed of body, mind, and soul. Look at these bodies of ours, with the most wonderful instruments that make up the whole. The eye, the ear, the tongue, what is the ultimate action of these organs? Who can know why the heart beats, why blood circulates, why the brain is the material organ of thought? What is this body of ours made for? The religion of Jesus does not explain the complex machinery of our bodies, but it does emphatically say that these bodies are not ours, they are lent to us for a few years by the God who made them, and that we must use these bodies just as God has bidden us. Any other use is sure to bring misery. God says, for one thing, we must not bend these bodies before idols. He has told us that man is the highest of all visible creations, and that in worship we should bow only to the invisible God of the universe. He says, moreover, that our bodies are dignified and honored with the indwelling of his Holy Spirit, and so we must not sin against this body, — his temple. If saké-drinking defile this wonderful creation of God, then we may not use saké. If lust brings dishonor, shame, sin, punishment on these bodies, then we have no right to follow lust; and any religion that does not battle with such sins is entirely weak and useless. You have two or three religions here in Japan, and yet what is the common and unblushing use of the bodies God has given you? Why, in Osaka alone there are some fifteen thousand licensed harlots! and I am told that the province of Ise is far worse. I am a foreigner, and it is

none of my business, you think. Yes, but the same God made me and you, and we are brothers. I have left my land to live here and to die here. My children, too, are growing up in Japan. I am virtually a Japanese. And when I see the shame, the unutterable shame, that covers this land so densely that a blush is hardly ever seen, I want to call to you, my brothers, to look about you, and see if you cannot hasten to cure this deadly evil. God, and God alone, made your bodies. Glorify him in your use of them.’

“In this way I spoke regardless of time. And that evening a little band came to the hotel to talk it over with us. One said, ‘I have sworn off from any more saké, and want to be considered a Christian.’ Another young man, who saw himself as never before, also said, ‘Count me in too.’ Several others had already given it up, one of whom was an old man of sixty-four, who afterwards accompanied me on foot some twelve miles, and everywhere worked up hearers, taking care at the same time to provide well for my body by carrying along the tenderest beef he could buy.”

THE DARKNESS OF CONFUCIANISM AND BUDDHISM.

“Another place we visited was *Haze*, a village of some thirty-five hundred people. Here was a Buddhist priest who was very popular with the villagers, and who yet has been seeing that Christianity would sadly interfere with the temples. Several of his people having already thrown off Buddhism, and having become students of Christianity, he, with unusual generosity, offered the great temple for our preaching. But the Christians felt delicate about accepting, and so the school-house, which was wedged in between a Shinto shrine and this Buddhist temple, was lent to us by the village chief. Some two hundred hearers speedily gathered, many of them evidently being the better sort of people. Many of the young men were of a thoughtful class, of which there are large numbers in Japan. Being in a school-house, I took occasion to show how the true religion was not opposed to reason, but that as nations accepted and obeyed Christi-

anity, science and law came to occupy a prominence never attained under false religions. 'Your government has caused schools to be built all over the land — medical schools, law schools, and schools for scientific courses. Now where do they go for teachers to put over these schools? Have any of you ever heard that the government has hired a single teacher from India, the country where Shaka's religion originated? Do you send to China, where the millions are forever saying, *Confucius, Confucius*? Think of it. All the sciences that are being taught in this land to-day are taught by men educated in Christian countries, graduates mainly of Christian colleges. Your astronomy and geology, your system of law, your medical books, all come from Christian countries. Do you suppose that among these scholars right before you, studying astronomy, that twenty years from now there will be one worshipper of the sun? If there be, you might well put him in a box, and exhibit him as a show for two cash a head. What is the sun? Why, it is a huge lantern that God hung up there for his children on earth. And for a man, endowed with the power of thought and speech, with free-will, placed by God at the head of visible creation, to worship a lantern that has no brains or tongue or eyes, that has no free-will, really, what possible gain can there be?'

"I never care for better listeners, for more eager, hungry listeners, than those who there heard of the Almighty God. All their gods are sadly limited. Before we left that town, one man came, saying, 'I have shamefully abused my wife, and I want to be a better man to her. Let me be a disciple too.' Another brought his little boy, seven months old, and said if the great teacher would only lay his hands on his child and pray to the true God, he felt sure the boy would not grow up such a fool as the father had been. A prayer won the father's heart. 'Now I am satisfied, perfectly,' he said, and he escorted me some ten miles, seeing that there should be no lack of sweet potatoes and oranges, and caring as best he could for my comfort."

HISAI. RESULTS OF THE TOUR.

"We went to *Hisai*, a city of a former Daimiō. We had hardly arrived before the school-house was thrown open, and the ample room filled so that an entire side of the house was taken out, that the porches, too, might be converted into a temporary audience-room. It began to be the same old story over again, — protracted preaching, eager listening. We invited to the hotel that night any who might wish to make inquiry about this way. Fifteen of as bright, thoughtful men as I have ever met here came. One, a young man, with unusual modesty, said he had heard the preaching, and while wondering, he could not help having doubts. Could we tell him, 'What is this power in man that enables him to conquer?' 'What is the soul?' 'What is the ruin of the soul?' 'Can a man love his enemies outside of Christianity?' 'Is love natural to man, or is it acquired only in Christianity?' With such questions he made me wonder. Who was he, with bowed head, that concealed his face, asking such questions? After they had all gone I asked who he was. 'He is the mayor of the city,' was the reply.

'But the mail closes soon, and this story must come to an end. I wonder what Paul would have done, if, in the middle of his letter to the Romans, he had been told that the mail would close immediately. I can only add that we preached twenty-two times in six days; that in three of the places no foreigner had ever before been seen; that in four centers there were already, before my going, and as the result of the young man sent out by the Osaka churches, little bands of Bible students who had read together nearly all of Matthew; that these four bands number about thirty who have formed the 'Christ's Ever-Persevering Company,' and have engaged Hattori to stay with them; that over two hundred books were sold, and many others ordered; that some gave up their concubines, some husbands and wives were reconciled, one Christian wedding coming off this month; that we had several hours' talk with a priest in lineal descent of the Great Sun Goddess, and he has been in

secret a student of the Bible for a year ; that we had several hours also with one of the teachers of the Shinto school, who also has the Scriptures in his closet, etc.

“To God only wise, be glory through Jesus Christ, forever. Amen.”

North China Mission.

NEW DEED OF THE SHIH CHIA TANG TEMPLE.

MR. SMITH, of Tientsin, sends an extended account of three months of labor in the province of Shantung, where he hopes to be permanently located with Dr. Porter, so soon as suitable houses can be provided for their residence. In a brief note from Mr. Smith given in the *Herald* for March, he refers to a serious quarrel in the village of Shih Chia Tang, arising from the determination of some of the villagers to withhold the lands of the temple which they had deeded to the Church of Jesus Christ. It was somewhat doubtful whether the original deed was strictly legal, and the contest between the parties became very heated. After six weeks of negotiations, mutual concessions were made, and a new deed was drawn which was signed on the 12th of November. Of this deed Mr. Smith says :—

“The agreement sets forth that the village was benefited by the famine relief in 1878, and was persuaded that Christianity is true ; rehearses the agreement of 1878 ; specifies the total amount of land given (thirty-one Chinese acres — four and one half acres English) ; gives minute description of each of the temple buildings ; states that six Chinese acres are ceded back to the village hereby, and that the remaining twenty-five acres belong to their church at Shih Chia Tang, to be cultivated forever, but may not be pawned or sold. This land is to be measured accurately, taxes passed to the church, deeds stamped, every family in the village voluntarily assenting, and a tablet to be set up in proof. No one is ever to violate this contract, on penalty of being fined by the Middlemen, one hundred piculs (ten thousand Chinese pounds) of white rice ; and furthermore, if any one makes any distur-

ance, he is to be sent to the district magistrate by the ‘shepherd,’ to be severely dealt with.

“This unique document is signed by twelve middlemen and by twenty-six persons from the village, to whose signature their ‘mark’ is likewise appended. On my return to Shantung in December, all the land was accurately measured in presence of all the owners of adjoining territory, specially invited by them for this purpose, and the transaction was confirmed by a feast of which they all partook, according to a local Shantung custom. The next day we prepared another ‘feast,’ according to Oriental usage, to which all the Peace-talkers were invited, this being the way in which the obligation is gracefully acknowledged. A few days later the villagers spread another feast, to which they also invited the Peace-talkers, and the affair is concluded, and ‘order once more reigns in Warsaw.’ When the stamp of the Yamen is actually affixed, the tenure by which the temple and its land is held is as secure as that of any land could be, and it is never likely to be questioned.

“This gift of the temple originally — certainly sufficiently singular — attracted great attention, and excited aspirations not likely to be realized. There is little prospect of other cases of this sort, and problems of native church building in China must be worked out by quite another solution. Neither do gifts of private houses, even could they be general, meet the case. The moment questions of property begin to emerge, that moment peace departs. Even churches at home have been known to have their little misunderstandings — in some instances even going beyond this stage — about church property. As yet there are no churches here, but there is a good deal of human nature.

RESULTS OF THE CONTEST.

“The long difficulty at Shih Chia Tang has acted as a perpetual advertisement of our faith. Distant villages have heard of it and wondered. In one town, about twelve miles away, one of our members heard a Buddhist priest telling a street audience that he had heard of a certain place to the southwest, where all the peo-

ple in the village had become insane, throwing away their gods into a gutter! The church-member never happened to have heard of Shih Chia Tang, and came to inquire if it were a fact. Several other persons from different quarters have made a pilgrimage to this village, desiring to see for themselves if all be true which they have heard. Some of the Peace-talkers, men of influence and ability, have become inquirers. A few Sundays since about seventy-five were present at the services; the average cannot be less than fifty. During the time of the most serious trouble at Shih Chia Tang, our most influential helper was sent there to stay, with a view to calm the turbulent waters. One or two church-members were there also, partly to keep the peace and partly to study with this helper. Thus grew up a sort of station class, kept at Shih Chia Tang for the present, on account of the good accommodations in the front temple for sleeping, and in the rear one for a school-room. The identical boards which once hung over the temple door, giving the legend: 'Three Mountains Great Scholars,' referring to the divinity within, are now worked up into a dining-table for the scholars! We have selected seven or eight of the most eligible candidates from all over the field, who are now studying there, with a view to helping in their several districts — help which is much needed. We have lately added two more to our list of Sunday-preaching places, making nine in all. For all these centers we have but four men, one of whom supplies four places."

THE CONVERTED PRIEST.

"Some months ago [see *Herald* for July last, page 271] I wrote of a young priest who had given up his temple, his land, and his visible means of support with the hearty consent of all his family, because he saw he could not conscientiously keep on in the old ways. He did this spontaneously and joyfully, and has never felt or imagined himself as at all a martyr. This was a year ago. Since then he has supported himself by weaving cloth in the winter and by hoeing corn in summer, at five cents per day. His old

teacher, it may be remembered, tried to persuade him to change his mind, but signally failed. This old teacher is rich — has a great many temples under his care, and can give away 'livings' with ease. Some months ago I learned incidentally that the old teacher had made another vigorous effort to get his former pupil back. In July he came a long distance to renew his offers, — volunteered to give the young man another and larger temple to keep, with more and better land attached, and, besides this, about forty thousand cash in ready money as a bonus, as much as a man would earn in a year of ordinary work, the only condition being a renunciation of this foreign folly. The young priest only laughed and declined the offer. 'No,' he said, 'not if he gave him an hundred thousand cash — five hundred thousand. Yellow gold is not precious. Peace and happiness have no price.' He offered, however, to give his old master some Christian books to study, though this dispenser of Buddhist temples cannot even read, but the old man would not look at them, nor touch them, lest, as he said, his own mind should be unsettled, and then who would look after his temples? This was final. The young man resumed his hoe, and the old one went about among his temples. A year has elapsed since the former took the decisive step of breaking his incense dish, and brought to us his gods. He has never received a cash from us in any way. He is now studying at Shih Chia Tang. Would it be strange if the way should open for him to become a helper?"

A CONSISTENT TEACHER.

"A mile or two north of Ti Chi lives a school teacher, Mr. Lu, long familiar with our books, who was baptized in May, 1879. Since then he has continued to teach school as before for a mere pittance, but this winter his conscience has compelled him to relinquish this means of support, His patrons are heathen, and insist that he shall be the same; they made it an express condition that he should go to no Sunday meetings; they insinuate that he takes unfair advantage of his position to instill Christianity into his pupils; they required him to write cards for heathen

ceremonies, and cut short his supply of dried weeds for fuel. Of his own accord he leaves them, though promised nothing by us, and he is to come and study our doctrine more fully. We hope he may yet become a helper."

A CHEERING RECORD.

Mr. Ament, writing from Peking, January 7, gives further account of the remarkable work in the Hsien Hsien district, referred to in the *Herald* for July last, page 273. He says:—

"You learned about a year ago of the providential opening in the Hsien Hsien district. One man fleeing to Peking to escape starvation, accepted the truth as it is in Christ, in our street chapel, was baptized with all his family, returned to his native home, and entered vigorously upon the work of leading his friends and relatives to the same fountain of light. He has succeeded beyond our highest expectations. It is certainly a pleasure to meet this man, always bright and active in the Lord's work. Only four visits have been made to this place as yet by the foreign missionaries, but observe the results: where only one year ago one man welcomed Mr. Roberts on his first visit, there is now a village permeated with Christian truth, with a church of over twenty members, and an interesting school attached. A large school-room, owned by a rich man not a church-member, serves us for a chapel, and is offered for our use free of charge. During the nearly three weeks spent among them, two or three daily meetings were held in this chapel with a continual increase in numbers and interest. With one exception all the male members of the church are able to read, it having been made a condition of admittance that candidates should be able to read, at least, the Lord's prayer and the Ten Commandments. Many having made a beginning in this way, have gone on to a considerable degree of excellence in reading the Scriptures. But singing is the specialty in this company of Christians. *Sing they must and will.* If they do not know the proper tune, they make up one for themselves. If volume of sound, or noise and energy, are the essentials of

good singing, this surely is a success. Owing to the efforts of one of our young men from Tung-cho they have become acquainted with many hymns, and sing very well, their chief chorister being one of our school-boys, about twelve years of age."

A NEW MAN IN CHRIST.

"There is one man recently baptized who deserves more than a passing notice. He is an old man, the father of the first person baptized in the village. Formerly he had been notorious for his ungovernable temper, and had been a nuisance in his own family, and almost a pest in the village. Possessed of a large frame and powerful voice, no one dared to confront him when angry. Last spring a sudden change came over him, and he, to the surprise of all, applied for baptism and admission to the church. Even his own son warned us against receiving him, and said that if accepted, he would ruin the church and impede the further progress of the gospel in that place. But opposition only increased the old man's desire. He pleaded so long and earnestly, read his Bible so diligently, and seemed so changed in all his ways, that he was finally admitted. During this last visit, his zeal for the church has been almost violently aggressive. He longs for the church's prosperity. His sense of sin, also, and consciousness of the goodness of God in pardoning him, often fill him with the profoundest humility. Bold for the truth, he fears most of all lest he should in any way disgrace his profession. A Chinaman in tears is a sight which seldom greets a missionary's eyes, tears because of sin in him and love in God. But this old man is often so overcome by his emotions that he is unable to speak. He said, 'I can speak of the foreign pastor's grace in leaving his home and land, and coming to give us the gospel, but of the grace of Christ in dying for sinners like me I cannot speak forth my feelings. It is too great, too great,' and his tears dropped like rain. He was once possessed of considerable property, but because of his rash and unmanageable temper he became involved in litigations, and his property all went into the official's

hands. He often says, 'If I had only known the gospel years ago how much trouble I might have saved myself and my family, and I would not have been as I am now, almost a beggar.'

ROMANISTS. THE OUTLOOK.

"In our Hsien Hsien church we have also a goodly company of women. A visit made by Miss Chapin and Miss Porter did much to enlighten them and give them a start in reading and singing. They are regular in attendance upon Sabbath service, and in the evening are able to hold meetings of their own, singing and praying together. Miss Porter invited one woman with her husband to come to Peking and spend the winter in study. She is here now, and is making most commendable progress.

"During my visit at Hsien Hsien I took the opportunity to call upon the Jesuits in their fine cathedral and residence, just east of the district city. Sending in my card, I was received by a reverend priest, evidently a veteran in the service. He ushered me into a large, fine reception hall, but refused to answer questions concerning their work, or to allow me to visit their schools, of which there are several on the place. There are over twenty French priests at this cathedral; some of them are recent arrivals, evidently from among the number driven out of France by the operation of the Educational Bill. Although I was not allowed to inspect the premises, one could see at a glance that this is an immense establishment, with schools for young and old, orphanages for boys and girls, with foreign sisters of charity in attendance. This place was one of the first in North China opened by the Romanists. Over two hundred years ago Matthew Ricci came here and laid the foundations of their present work. No one can say that their influence on the whole has not been beneficial. This whole region seems less wedded to idols and more friendly to, or rather less afraid of, the preacher in foreign garb than most other sections.

"The Sabbath before leaving Hsien Hsien we observed the Sacrament of the Lord's Supper, when five persons

were both baptized and admitted to the church. One of these was from a neighboring village, the first outsider, so to speak, all the others being from the single village which is some six miles west of Hsien Hsien. Other villages seeing that the new doctrine was not to be confined to this one place, have sent invitations to have a preacher come to them and 'explain the book.' Many villages were visited and most interesting meetings held, and only want of time and strength prevented us from working longer. In three villages now we have converts, and in several others earnest inquirers. I am convinced that all that is needed to develop a widely-extended work in this region is the presence of the missionary with a good corps of native helpers. In a manner not often seen the people seem ready for the preacher and his message."

Mahratta Mission.

CHURCHES REVIVED.

UNDER date of February 3, Dr. Fairbank gives the following hopeful report of the churches near Ahmednuggur, where not long ago there was some interference with the work begun by our missionaries by certain missionaries of High Church proclivities connected with the S. P. G. Society.

"I am cheered by the revived state of several villages in the 'parishes' of the Shingawè, Chândè, and Newāsè churches. The pastors and mission agents are awake and at work with new zest. Meetings are solemn. Many are asking admission to the churches. I cannot call it a 'revival' in the full American signification of that word. But it seems as if this were to be a year of the right hand of the most high. With real spiritual power and growth in sanctification, our churches will not be harmed by the presence and glitter of ritualism. It is only when we are worldly and formal that such things harm us."

INDEPENDENT CHURCHES. GENEROUS GIVING.

Mr. Robert A. Hume reports the action of the Jâmbgâw church organized in 1879,

in securing and supporting a pastor. It has heretofore been served by the pastor of the Pârner church, from which many of its members came. Mr. Hume says :—

“There are six paid agents connected with the Jâmbgâw church whose total monthly salaries are \$27. These agents have been accustomed to pay full tithes for religious purposes, but now one who receives \$5 a month, pays one seventh of his income, most of them pay one eighth, and one pays one ninth. The Christians who are not mission agents are poor, and few of them have been paying for church purposes. Now all have promised to pay according to their ability, and one Hindu has promised fifty cents, and another twenty-five cents, monthly for the support of the Christian pastor. The church, with a view to calling a pastor, has collected \$12.50, and has obtained a grant of \$20 from ‘The Union of Churches.’ In this way the pastor’s salary of \$7 a month is secured for more than a year, and the church hopes to ask no help hereafter.

“The fact that the Pârner church could not receive any more help from the Jâmbgâw church, and the liberal way in which that church had arranged to support a pastor, led the members of the Pârner church to resolve in a similarly liberal manner to support their pastor. There were nine mission agents connected with the Pârner church, and two others have now joined it. The total monthly salary of the eleven is \$49.50. If all these paid full tithes, as before, only two thirds of the pastor’s salary would be supplied. But all have promised to give more than a tenth ; one giving one seventh of his income, many one eighth, some one ninth, etc. Others give according to ability, and two Hindus in my employ give half a rupee each. In this way the pastor’s salary is made up without any outside help, and the church treasurer makes all collections, and pays the pastor. Last month a pastor was ordained over the Jâmbgâw church.”

Dr. Bissell sends the reports of the churches at Ahmednuggur and Kolgaw, The former has 260 communicants, fifty of whom are from the older pupils of the Normal and Girls’ schools at that station.

This church receives no aid from the mission. The church at Kolgaw has seventy-one members living in six villages, some of them ten or fifteen miles distant. Bible readers are maintained at the more important villages, and the members of the church seldom meet together except at the bi-monthly communion services. These scattered Christians have now undertaken the entire support of their pastor, and have sent the following letter to the mission :—

“*The Kolgaw Church to the American Mission send Christian love and greeting:* We thank you heartily for the help you have heretofore given us. Now, encouraging each other, we have determined to undertake the full support of our pastor, and from the beginning of 1881 we make this effort. Not only those of us who have some regular service join in this, but others also cheerfully engage to help ; and a few friendly non-Christian men have promised to give something. For the coming year, therefore, we propose to ask no grant from the mission, but we ask your prayers that God will help us in this effort, and increase our strength for future service.”



Eastern Turkey Mission.

ARABKIR. VIGOROUS SELF-HELP.

MR. BROWNE, of Harpoot, writes of a visit made early in January to Arabkir, to attend the examination of the schools and the dedication of the new High School building. He says :—

“First came the examination of the girls’ school, numbering some forty, which was very satisfactory, though the range of studies was not all that could be desired, nor such as will be adopted this year. In the afternoon came the dedication of the new High School building. This has been a year of quite unparalleled business prostration to this city, its special industry being utterly destroyed by the general paralysis of trade and high prices. Therefore it seems to me worthy of special note that in such a year, besides meeting ordinary expenses for pastor, schools, etc., the people have erected the best school

building in our field, large enough on the lower floor for the primary and intermediate schools, the high school and two fine recitation rooms in the upper story, while of this whole expense they receive *less than one fifth as our aid*. You can readily imagine their pride and joy in dedicating such a building, erected with such sacrifice, to the service of educating their youth 'for Christ and the church.'

"The following day came the examination of the Intermediate School with its fifty pupils. It occupied the entire day, the delighted spectators filling the large chapel, and remaining to the very last, when I took occasion to express my gratification at the excellent appearance of the school, and the satisfaction it gave us to see the teachers trained under our eye so faithfully fulfilling their noble mission.

"The third day, the great day of the feast, the chapel was densely crowded to witness the first examination of their High School. It had been their purpose to have it in the new school building, but it was wisely decided to have it in the chapel, to better accommodate the large numbers who had expressed a desire to be present. Not only the audience of the previous day, but large numbers of Armenian notables remained throughout, and even the Catholic bishop showed his interest by frequently questioning the classes, his teachers and those of the Armenians following his example. The 800 persons present indicated the intense interest excited throughout the city by the establishment of this High School. Men of the highest honor among both the Catholic and Armenian communities warmly applauded the laudatory address of the bishop at its close.

"The Armenians have some very expensive and showy schools here, but none, as they confess, of such real merit as this. I was exceedingly pleased with the several Bible classes, and not less with the manifest interest they excited among those who never hear any such thing in their school. This is the foundation of our whole school system, its glory and its strength, from primary school to college. For we *know* the beauty of the Lord our God rests upon them.

"The succeeding Tuesday I set off for a week's tour among the near villages. Suffice it to say I visited our seven villages, though there are many others here begging us for a preacher or teacher, while we have only four helpers for those already occupied. On the whole I felt encouraged at the state of the work in these villages. There seems a great call for laborers in this harvest already white for gathering."

AN OPEN DOOR.

"There is a deep and increasing dissatisfaction among the better class of the Armenians in all this region with what the old church has to furnish. They are beginning to openly avow their rejection of many of its ceremonies and superstitions, and are looking askance at us if peradventure they may see in our faith what they seek. At such a critical period how important we should have the means of supplying their mental and spiritual needs, for should this great want remain long unsatisfied it will result in a wide-spread and fatal infidelity, which seems to me the great danger before us. Never, since the opening of the Harpoot work, twenty-five years ago, was there need of such vigilance and untiring efforts. This great work seems ever growing upon us. To say nothing of entering the most inviting and hopeful openings, we must sustain properly the more important points long occupied, but imperfectly held and quite inadequately worked. We must furnish a sufficient supply of such well-trained and educated teachers as are now imperatively demanded by the advancing education of cities, towns, and villages alike, so as to furnish the means for satisfying the 'great awakening' of this long slumbering, but at last aroused and ambitious, nation. To fail to see in all this our grand opportunity, or to hear our Leader's voice, 'Go forward,' would be equally our folly and our sin."

Austrian Mission.

THE FREE CHURCH.

OF the church organized at Prague last year, Mr. Adams writes, February 25: —

“The church increases in numbers perhaps as rapidly as could be expected. I feel also that, on the whole, its character and devotion are such as to justify the hope of its usefulness and power in the future. The number of communicants is now fifty one, of whom five are in Brünn, ten in Tabor, and eleven in Stupitz and Sibrin. Thus in Prague and its suburbs there are twenty-five. At every communion season since its organization some have been added to the church, and now there are several others who we trust will not be long content to remain in formal connection with Rome. You will therefore see that all who leave the Romish church in Bohemia and Moravia, in connection with our work, join this one church, and that there is little present prospect of forming a second.

Possibly it may come about in Tabor before very long; still there are some things in the work there which are not as hopeful as we could desire, though the communicants are, we trust, real disciples of the Lord. Brother Rybar, Pastor Schubert's first evangelist graduate, has been stationed there since October, and his zeal and devotion have been greatly blessed. Apparently there is less friction than formerly, and the number of hearers of the word increases.

“One or two cases of persons in the higher walks of life, who have been brought into the meetings, and become apparently interested, are quite encouraging. A student being at home in vacation went with his parents to the meetings which they had begun to attend. His attention was arrested from the very first, and he was ready to break off all his old associations immediately. Though his parents had been glad to have him accompany them to the meetings, they were somewhat frightened when they saw how far he went. They left the meetings themselves, and sought to induce him to be more quiet concerning the ‘new truths.’ When he returned to school he talked so much of the Bible and salvation that the family where he boarded felt bound to inform his parents that their son would ruin his prospects in life if he did not cease from his present course. The mother went to

remonstrate with him. What will be the final result, we cannot know. Brother Rybar proves himself to be an efficient worker. He is faithful in pastoral work, a more than ordinary preacher, and of such pleasing address as to secure the attention of all with whom he seeks to converse. He is satisfactory proof of Mr. Schubert's call to the work of training evangelists.

“In Prague the congregations are somewhat larger than they have been. The brethren and sisters are active in seeking out and bringing in all who will listen to their invitations. Some of these remain, and their interest deepens, while others soon fall off. A young man of good education, and holding a lucrative position, received, some two years ago, the gift of a Testament from one of the brethren, with the invitation to attend the meetings. The Testament he has carefully read, but has attended no meeting until very recently. Now he comes regularly and seems interested. A public school-teacher has just begun to visit our hall and listen attentively to the truth. The hall is often very well filled. Once in three weeks Mr. Novotry or myself preach in Stupitz or Sibrin. The attendance there is irregular. Sometimes as many as twenty-five or thirty are present.”

THE ATTITUDE OF THE GOVERNMENT.

“We have now no interruptions from the authorities, and a meeting is held somewhere every evening, and on some evenings two are held.

“The student Alais Adlof, who is supported by the mission, and who was expelled last year from the gymnasium because he became ‘confessions-los,’ and joined the free church, but who afterwards received permission to enter another gymnasium, was by the director of the latter forbidden to attend any of our meetings. The appeal of his guardian against this prohibition has only caused its confirmation by the governor, with the intimation that his attending the meetings has a bad effect upon the other students. Appeal has been made to the ministry, but though all precedents demand the annulling of the prohibition, it is very doubtful what the result will be.

“The government is more and more reactionary. Possibly the ultramontanes will get things so completely into their hands as to disgust all parties and produce a reaction against them. When this much-to-be-desired time may come no one can foresee. But the same God who sent his only begotten Son that all who believed may be saved, rules in the affairs of this and all nations to-day, and the Messiah will not fail to see of the travail of his soul and be satisfied. This our confidence with regard to the coming of God’s kingdom, here or elsewhere, cannot be weakened by all the machinations of the enemy.”

Mission to Spain.

OUTSTATIONS. SELF-HELP.

MR. ORRAMEL H. GULICK, who is still with his brother at Zaragoza, sends the following accounts of the out-stations of that field, which he had just visited. He writes, under date of February 26 :—

“*Tauste*, about thirty-five miles distant, has a flourishing school of children, and a Sabbath congregation that may be estimated at from thirty to forty. Here self-help is making progress, as indicated by the prompt payment of the tuition fees, which in part support the helper, and in a paid list of twenty subscribers to the Christian newspaper, *El Cristiano*. This last is an evidence of life and progress I highly appreciate.

“*Pradejon* is near the same line of railroad, and about eighty miles hence. Here self-support has made the best showing possible. The neat little room furnished and owned by one of their number was filled by an earnest company of about forty. Not a cent is called for of

the Board’s money for the maintenance of the work at this place. The leader of the work at this point is a baker who maintains his family at his trade during the week, and on the Sabbath and week-day evenings leads his friends in Bible-study and in worship. This flourishing little company of believers have bought a small house in the heart of the city, and are raising money to buy another adjoining, so as to have a larger audience room and a firm foot-hold in the place. These believers have faced boldly much persecution in the past, and stand a bright example—the brightest—of courage and self-help. The Romanists of Pradejon now say they ought to have killed the Protestants when they were few; now the number is so large it cannot be done.

“*Logroño* is a city of importance, one hundred miles from Zaragoza. An interesting congregation of eighty persons under the teaching of a helper, Don Jose Eximino, filled the room to overflowing on a week-day evening, though scarcely any of the company knew of our arrival till we met in the chapel. There is much cause for encouragement at the evident interest in this flourishing city.

“*Pamplona*, near the Pyrenees, 110 miles from Zaragoza, is beautifully located in the province of Navarre. This is the most picturesque and the neatest city that we have yet seen in Spain. A small company of about twenty, the only witnesses for Protestant Bible-reading Christianity in this stronghold of Popery, met us here. Individuals of this little band have suffered long and sorely for their Protestantism, at the hands of their fanatical neighbors. All on the cars gladly accepted and read our Protestant tracts. We returned impressed with the whiteness of the harvest and the scarcity of the reapers.”

GLEANINGS FROM LETTERS.

J. K. Greene, Constantinople.— You will be glad with me that in spite of the dreadful poverty of the people, the papers for which I am responsible, especially the weeklies, have increased in subscription

some twenty per cent. this year. Mr. Browne writes from Harpoot, that if the people of that region only had bread, their orders for our papers would astonish us. Yet from Harpoot they order seventy-five

weekly papers. Probably more than one third of our subscribers this year are non-Protestant. We are particularly pleased that the Greco-Turkish paper, in spite of long-continued assaults on us by the Greco-Turkish paper published by the Greeks, has increased its subscribers twenty-five per cent. The newspaper stamp and the heavy tariff of the Turkish post devour our income. Yet we shall this year pay all expenses, I think, save my own salary and that of my two translators. My chief joy, however, is that, cost little or much, I can through the papers preach the truth of Jesus to so many who would not otherwise hear the gospel.

Lucius O. Lee, Marash, Central Turkey.—I have been out on two short tours as an apprentice. I am sure I shall enjoy going about in this work when I can talk. Our visit to Zeitoon was of peculiar interest, and it really looks as though there might be great Christian developments there some day. Mr. Marden evidently did a great deal of primitive missionary work there last summer.

Edward Chester, M. D., Dindigul, Madura Mission.—Of the ten young men from our Dindigul Medical School who have just passed the examination for their medical diplomas, five are native Christians, three the sons of Catechists, two have studied for a time in our seminary at Pasumalai, and one is the son of a well-to-do native lawyer in Madura, who was years ago a student in our seminary under Dr. Tracy. And in direct accord with this, it is a fact of no little importance, in connection with our Dindigul Medical School, that aside from the good it is doing in bringing dispensaries and European medical treatment nearer the mass of the people, it is opening up one more honorable and most useful profession to our native Christian young men. By the kindness of our Madura collector, and his confidence in my judgment, I am permitted to suggest the selection of the young men for the different dispensaries, and have thus been enabled to secure one of our native Christian young men for every dispensary which has been established where we have a resident missionary. And now there will

not be a single mission family which is without the services, in their own town, of a trained medical man who is a native Christian.

J. C. Berry, M. D., Okayama, Japan.—The missionary physician, by virtue of his professional work, occupies a mid-way position between the Christian missionary and the proud, unenlightened heathen of rank. As a rule the latter will not go to the former, neither will he allow the missionary to come to him. My experience has been, however, that he will always come to what he regards as the somewhat neutral ground of the house of the physician, and when once there it is usually possible to carry him a step farther. Indeed, my relations with the people are now so intimate as to constitute our house common ground whereon government officials and political agitators frequently meet, and where, laying aside for the time their common "bone of contention," we talk together of him who taught, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Miss Mary H. Porter, Peking, North China.—Miss Chapin and I spent a month in country work, visiting two villages, in each of which are little groups of church members. I found more to cheer and less to sadden in the spiritual condition of the women who are called by the name of Christ than ever before, and our trip was, on the whole, most delightful. We took with us a native helper and Christian woman, and went, not only without molestation but in entire security and comfort, three or four days' journey from any foreigners. The very fact of our being alone made the native brethren especially considerate, and our stay at each place was marked by something of peculiar interest. As one of the results we have three girls from the country in our school, and one young woman under instruction from another village.

W. S. Ament, Peking, North China.—You will be pleased to know that the Week of Prayer has been more successfully observed the present year than for several years past. Meetings of foreigners and of natives have been well attended, and a high degree of interest has been sustained.

Never before has it been our privilege to welcome a United States minister as a regular attendant and participant in such meetings.

A. P. Peck, M. D., Pao-ting-fu, North China. — The demand for medical work here is very great, our greatest effort being to control it within reasonable limits. At present, besides taking my time to attend to the patients, it also occupies Mr. Pierson for the same time in interpreting. We have fitted up a neat little medicine room, with a reception room on one side for the men, and another on the other side for the women, each communicating with the middle dispensing room. We have restricted our clinic days to two in the week, Tuesday and Saturday afternoons. I am surprised at the number of women who come, an evidence to me of the hold our ladies have gained on them. The suicide cases are getting to be an item in the work. There have been eight cases since I came, all but one by taking opium.

D. F. Watkins, Guadalajara, Western Mexico. — The work is prospering. We celebrated the Lord's Supper yesterday, and the hall was crowded. The platform behind the pulpit was richly adorned with more than one hundred bright little faces. I baptized eighty persons, fifty of them being adults who were received into full membership. Crisanto Cepeda, who, lighted torch in hand, led the mob that killed Mr. Stephens, was one of this number. He had been on probation four years and a half; he has been preaching for two years to the little flock whose faithful pastor he had in the way indicated helped to kill. When I came to baptize him, a breathless stillness pervaded the hall and when I broke the silence by mentioning the fact that Crisanto, once a persecutor, had willingly taken up the work of our martyred Antonio Reyes, he, like many present, burst into tears. I have baptized one hundred and fifty-seven persons during this year.

NOTES FROM THE WIDE FIELD.

THE JEWS.

THE DISPERSION OF THE JEWS. — An article in Herzog's *Encyclopedia* gives the following statements: "The total number of Jews throughout the earth is commonly reckoned at from six to eight millions. This estimate, however, is far too low. On the ground of information derived from many quarters, we reckon it at the lowest figure at twelve millions. We must remember that the science of statistics is yet in its infancy, and all who have experience of the work of collecting statistics are aware how difficult it is to ascertain the truth: and, in particular, statistics of religious persuasion are beset with difficulty. It is not difficult especially to see that there may be many more Israelites than official returns make apparent. The Jewish population of Europe has been given by a recent statistician at rather over five millions — one Jew to every fifty-five of the whole population; but this is decidedly below the mark. In Amsterdam alone there are 36,000 Jews; in Poland there are a million of Jews; in Africa, Algeria, Tunis, Fez, Morocco, are 100,000 Jews; and the lands of the Nile have them in multitudes. Statistical returns of Asia are extremely imperfect, but in Arabia, Persia, Afghanistan, India, there are large Jewish populations; and even China has a sprinkling of Israelites. A return of half a million is far too small for the United States of America; and there are Jews in Mexico, the West Indies, and the Brazils as well. In Palestine there is still a Jewish population of 16,000, in Jerusalem about 6,000, in Safed 3,000, in Tiberias 1,500, in Jaffa 300.

"The following table shows one Israelite in —

Norway and Sweden	to 4,300 inhabitants.	North America	to 75 inhabitants.
Belgium	to 2,500 inhabitants.	Italy and Great Britain	to 700 inhabitants.
Greece	to 560 inhabitants.	France	to 800 inhabitants.

Europe as a whole . . . to	55 inhabitants.	Amsterdam to	12 inhabitants.
Russia and Poland . . . to	27 inhabitants.	Warsaw nearly	3 inhabitants.
Turkey in Europe . . . to	98 inhabitants.	Jerusalem nearly	2 inhabitants.
Germany to	81 inhabitants.	The world as a whole . . to	116 inhabitants.

CONVERTED JEWS IN PERSIA.—The Agent of the British and Foreign Bible Society in Persia reports a remarkably interesting religious work in Hamadan, which is the headquarters of the Jews in Persia, 3,000 of them residing in the place. He reports that in 1875 “Hezekiel Hyim, a son of one of the richest and most influential Jews there, was led *by the Word of God alone* to the conclusion that the Messiah ought to have come and been put to death while the second Temple was still standing. He soon found a brother in the faith in a Cohen, or descendant of Aaron, Dr. Aga Jân. Hyim is a young man of remarkable ability, deeply read in the Hebrew Scriptures, the Gemara, the Targums, etc. The two friends got a New Testament, and became firm believers in Jesus of Nazareth. They openly confessed their faith, and reasoned in the synagogues, and from house to house, from the Old Testament, that Jesus is the Christ. In the same quarter resides an old chief of the Jews, Dr. Eliyahu, two of whose sons are also doctors of great repute among the Mohammedans. Though the eldest of his four sons was for some time a bitter enemy of the brethren, yet before long Dr. Eliyahu, Dr. Moosha, and Dr. Rahamim (and now the two other sons also) were convinced by the arguments of Hyim. A shopkeeper named Reuben, and Solomon, Hyim’s younger brother, also joined them. Hyim’s father, who is a wealthy and bigoted Jew, offered him a present equal to £100 to a native of Persia, if he would keep his new faith secret, at the same time threatening to disinherit him if he continued to preach and speak of Jesus. He firmly declined the offer, and he and his brother were disinherited.

“For some time the Jews listened attentively to the arguments of Hyim and his friends, but after a little the Mollah issued a proclamation that any one who associated or conversed with them should be put out of the synagogue. The rank of Drs. Eliyahu and Aga Jân’s families, who, with Hyim’s families, are three heads of the Jews, did not save them from persecution. It would be impossible to relate here one tenth of what they suffered. Dr. Rahamim was once beaten so severely in the street that his arm and ribs were broken, and his gold watch was taken from him and never recovered.”

These persecutions continued, but produced no effect upon any of the number. One person, Yair, after having been beaten several times, was taken before the governor, who ordered him to be bastinadoed “until his feet dropped off.” Yair met all his persecutions firmly, saying, “If you think to make me deny Jesus by beating me, you are mistaken, for if you cut off my head I will confess him with my latest breath.” According to this agent of the Bible Society there are now forty men and fifteen women in Hamadan, who profess their faith in Jesus Christ, besides others who believe in secret. The movement is the more remarkable inasmuch as the place has been visited but once by any American or European missionary, and then only for a single week. The American Presbyterian Board have an out-station at Hamadan, with a church and native pastor, and a recent letter from one of its missionaries states that *three hundred* Jews are believed to be converted. A formal request has been sent to that Board that it would send two missionaries and their wives to reside at Hamadan.

FOREIGN MISSIONS OF THE AMERICAN METHODIST EPISCOPAL CHURCH.

The Missionary Society of the Methodist Episcopal Church in this country conducts both the home and foreign missionary work of the church. The annual report of the society for 1880, recently issued, gives the total receipts as \$559,371.14, and the disbursements as \$578,335.69; but the report nowhere indicates what proportion was

expended upon the foreign work. In the appropriations for 1881, \$299,174 are called for for the foreign department. Notwithstanding an increase of \$5,511.84 in the income of the society, its expenditures, together with a deficit of the previous year, leave it with an indebtedness of \$112,150.71. The following table of the foreign department indicates the fields occupied and the forces at work:—

CIRCUIT OR STATION.	Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries, Wom. For. Miss. Society.	Native Workers of Wom. For. Miss. Society.	Native Ordained Preachers.	Native Unordained Preachers.	Native Local Preachers.	Native Teachers.	Other Helpers.	Members.	Probationers.	No. of Day Scholars.
Africa	2	—	2	—	—	—	50	—	—	1,962	306	25
South America	3	3	2	5	—	12	6	12	—	236	259	626
Foochow	5	5	4	10	11	70	14	11	2	1,468	697	193
Central China	4	2	3	1	—	3	1	3	6	52	58	75
North China	6	6	3	—	—	2	5	—	—	162	115	79
Germany and Switzerland	2	2	—	—	68	9	51	—	25	9,338	2,353	—
Norway	—	—	—	—	20	—	16	—	—	2,598	409	—
Sweden	—	—	—	—	37	—	79	—	—	5,988	1,836	—
Denmark	3	2	1	—	—	5	1	3	—	629	110	52
North India	20	19	5	104	12	67	11	337	43	1,666	1,128	8,281
South India	29	5	2	1	8	—	46	—	—	1,338	686	—
Bulgaria	4	2	—	—	4	1	—	—	4	23	13	—
Japan	10	9	4	7	1	15	3	15	20	478	160	407
Mexico	8	7	5	10	2	14	4	9	25	337	398	544
Italy	1	1	—	—	15	—	—	—	—	430	279	—
Grand Total	97	63	30	138	185	197	284	390	133	26,702	8,807	10,282

SPAIN.

RELIGIOUS LIBERTY.—Rev. William H. Gulick, of Santander, sends us an account of a Spanish pastor now in prison for preaching the gospel: “Señor Antonio Martinez de Castilla is the young and successful pastor of the Protestant church of Reus, province of Tarragona. In the course of his evangelistic work in the province, considerable interest in the gospel had been awakened in the little town of Barbera. About two years ago he was invited by his friends in that place to hold a meeting there. He was aware of the law that forbids the holding of any meeting of more than twenty persons without giving notice beforehand to the mayor, and he had carefully restricted the number present to the required limits of an unauthorized meeting. When he came out of the room in which the meeting had been held he found some seventy or eighty persons before the house who had gathered there from curiosity, and some even, as the prosecuting attorney admitted, from hostility. He passed through the throng distributing a few tracts and speaking a few words to some informally; but it was clearly proved that he neither called the people together, nor addressed them in any way excepting in the manner stated. In spite of this evidence, however, he was condemned by the courts to two months’ imprisonment, and to pay a fine of \$25.”

During his imprisonment, which began February 4, Pastor Martinez has had opportunity to converse on religious themes with many influential callers. He writes that he has been allowed the privilege of a small room in the prison, by the express order of the new governor of the province, who is inclined to be friendly. It was hoped that on the coming in of a new government, under Señor Sagasta, a pardon would have at once been granted Martinez, but when Mr. Gulick wrote, nothing had been heard about it. The English newspapers, however, report that a pastor, whose name they do not give, has been released, and that on Sunday, March 13, the newly organized Council of Ministers summarily put an end to various vexatious proceedings against

Protestants in districts remote from Madrid. This action was taken notwithstanding the protests of the Papal nuncio, and it gives hope of a better day for religious liberty in Spain.

AFRICA.

UMZILA'S COUNTRY. — The *Proceedings of the Royal Geographical Society* for March contains a report of a serious misfortune which befell the party of Roman Catholic missionaries on their way from Gubuluwayo to Umzila's country. They were journeying from Matebele land, with guides furnished by Lobengula, when they were robbed and left in a destitute state in the country of the Mashonas. The missionaries were found by some of Lobengula's men, and were taken on to Umzila's town, where the people refused to receive them or give them food. The missionaries, however, insisted on remaining, and it was reported that Umzila had promised to procure the restoration of the stolen property. A reinforcement of four missionaries, with fresh supplies, was about to start for the Matabele frontier.

UGANDA. — The English Church Missionary Society has tidings from Mr. Pearson up to July 29. Affairs were no better, and Mr. Pearson with difficulty obtained any food. Mtesa, under the instigation of the Arabs, was contemplating a war with Mirambo. His army had returned from a war against Usoga, and it is said that a thousand captives died on the homeward march. Mr. Pearson saw three hundred women, "wretched women, in a half-dying state, driven to Mtesa's palace. It is to be hoped that on the coming of the Waganda envoys who have visited England, and whose safe arrival at Uyui on November 23 is reported, Mtesa may listen to reason, and be checked in his erratic courses. Mr. Mackay, at Kagei, has completed his translation of Matthew's gospel into the language of Uganda.

LAKE NYASSA. — The action of certain missionaries of the Scotch Established Church at Blantyre in assuming the functions of civil magistrates, was many months ago condemned by the officials of that church, and the offending parties were recalled. We are now assured that the missionaries of the Free Church at Livingstonia repudiate all responsibility for or connection with these transactions.

ENGLISH MISSIONS IN NATAL. — A schism has long existed in the Episcopal Church of Natal, growing out of the peculiar theological position of Bishop Colenso. The Society for the Propagation of the Gospel is now rejoicing over the withdrawal of two of Bishop Colenso's clergy, and their "submission" to the Bishop of Maritzburg.

NORTH AMERICAN INDIANS.

The Iapi Oaye, the paper issued by our missionaries among the Dakotas, thus describes a scene among the Modocs: "Imagine the Modoc Indians engaged in singing 'Ninety and Nine.' This was only the other day. Then Bogus Charley, the chief, said: 'I don't drink whiskey, play cards, nor swear. I left off these like I take off my coat. We done bad. 'Tis hard work. We'll do the best we can. I been tried in my heart. Twenty-six years ago I know'd Shag-Nastie-Jim. We good friends. Now we bad friends. I pray God morning and night to make my heart better.' Then Bogus Charley walked across the room to his old friend. They shook hands heartily, and knelt, while Mrs. Tuttle knelt beside them and prayed that the Holy Spirit would make them good friends. Tears ran down their faces, though not a muscle moved; while all the whites wept, deeply moved, and went and shook hands with these moral heroes. When these poor Indians were brought together into the presence of the Lord Jesus, peace was the result. 'He is our peace who hath made both one.'"

SOUTH SEAS.

LOYALTY ISLANDS.—The *London Missionary Chronicle* for March contains a memorial of the old Chief Hnaisiline, who died June 17. The story illustrates the wonderful changes effected by Christianity in these islands. Hnaisiline was supposed to be about sixty-five years of age at the time of his death. "He was a man of undaunted courage, of immense muscular strength, generous almost to a fault to his enemies, firm as a rock, very truthful, just to all, a friend of strangers (especially the white man), and very fond of children. Up to about thirty years of age he was a savage and a cannibal, and knew no better. During that time he practiced polygamy. One son only survives as the offspring of that period, who now succeeds him in the chieftainship. Christianity was then introduced by teachers of the London Missionary Society from Eastern Polynesia. He was prevented from openly espousing the cause of the teachers by his old father Jewene, but he helped them all he could. When his father died he publicly cast away his heathen practices, and all his wives but one, and embraced Christianity. From that time to his death he was faithful to his profession, and may be truly said to be the founder and constant supporter of Christianity on Maré. He married twice during his Christian career, and two sons and one daughter by the last wife survive him. During his father's rule many ships were taken, and their crews killed and eaten. Hnaisiline, as a young man, did his utmost to prevent those cruel deeds, and succeeded in saving the lives of some of the white men. When he became chief, he was known everywhere as the friend of the white man, and of missionaries and teachers."

Such a man at the head of affairs proved a great help in evangelizing the islands. He was constant in his attendance on the means of grace, liberal in giving, and faithful in exhorting others. When first taken sick, he was asked if he thought he should recover. He replied, "I don't know. It is with God. I leave myself, body and soul, in the Lord's hands." When near his end he said, "I shall die at cock-crowing. Give my love to the missionary; tell him I am going to that place where both he and I have fixed our foundation. You cannot conceive how much I suffer; but the Lord helps me to bear it." And so with words of admonition and cheer the old chief fell asleep in Jesus.

AUSTRALIA.

The *Record* of the Scotch Free Church gives the following statistics of the Presbyterian churches of Australia. Victoria, with 867,634 inhabitants, has 135,000 Presbyterians and 154 ministers. New South Wales, 675,316: Presbyterians, 66,222; ministers, 83. Queensland, 180,000: Presbyterians, 19,000; and 26 ministers. South Australia, 250,000: Presbyterians, 18,000; and ministers, 13. Tasmania, 110,000; Presbyterians, 10,000; and ministers, 14. New Zealand, 420,000: Presbyterians, 88,000; ministers, 125. West Australia, 27,838: Presbyterians, 529; and ministers, 1.

Notes for the Month.
TOPICS FOR SPECIAL PRAYER.

Supply of Missionary Candidates:—That the Lord of the harvest will send forth laborers into his harvest; that he will pour the spirit of Christian enterprise upon the young men, and young women of our churches; that they may use all needed means for ascertaining their duty in this regard; that none may be left to injure their own souls by disregarding the calls upon them by God's providence and Spirit to endeavor to save the souls of the heathen; that none may remain at home without a reason satisfactory to the Searcher of hearts for not going far hence unto the Gentiles; that no allurements of comfort or emolument at home may deter from self-denying service abroad, any to whom is addressed the summons, Go ye: that parents may encourage children who are entertaining the question of personal duty; that from those now in Schools of the Prophets, in seminaries of learning and elsewhere, there may be supplied preachers, teachers, and physicians in all required numbers: that to the Macedonian cry there may be the prompt response from many a heart, "Here am I; send me!" "The Lord gave the word; great was the company of those that published it."

Springfield, E. A. Thompson,	3 00
Westfield, 1st ch. 2.94; 2d ch. 57.18;	60 12
West Springfield, 1st Cong. ch. and so.	20 00—237 16
Hampshire co. Aux. Society.	
East Hampton, 1st Cong. ch. and so.	125 55
Enfield, Cong. ch. and so.	75 00
Hadley, Russell ch. and so.	29 30
Haydenville, Cong. ch. and so.	19 51
Northampton, Edwards ch.	95 64
South Amherst, Cong. ch. and so.	8 00
Southampton, Cong. ch. and so.	30 34
West Hampton, Cong. ch. and so.	24 76
Worthington, Cong. ch. and s. s.	40 60
Hampshire county, a friend,	200 00—648 70
Middlesex county.	
Arlington, Cong. ch. and so.	50 00
Chelmsford, Rev. C. C. Torrey,	3 03
Dracut, 1st Cong. ch. and so.	10 00
No. Woburn, Cong. ch. and so.	33 34
Sherborn, Pilgrim ch.	32 55
Somerville, Franklin St. ch. nr. c.	
7.22; Prospect Hill ch. m. c. 5-03;	12 25
So. Framingham, South Cong. ch.	425 00
Sudbury, Un. Ev. ch. and so.	27 63
Wayland, H. B. Braman,	10 00
West Newton, Mary A. Stevens,	10 00
Winchester, Cong. ch. and so.	718 97—1,333 67
Middlesex Union.	
Action, Cong. ch. and so.	32 00
Ashby, Cong. ch. and so.	7 04
Ayer, Cong. ch. and so.	24 10
Pepperell, Cong. ch. and so.	7 25—70 39
Norfolk county.	
Braintree, 1st Cong. ch. and so.	8 22
Brookline, Harvard ch. and so.	247 74
Dedham, Cong. ch. and so.	222 10
Dover, Cong. ch. and so.	5 00
East Medway, 1st Cong. ch. and so.	
m. c.	4 35
Quincy, Cong. ch. and so.	27 00
So. Weymouth, 2d Cong. ch. and so.	43 00—557 50
Old Colony Auxiliary.	
New Bedford, North Cong. ch.	192 28
Plymouth county.	
Abington, 1st Cong. ch. and so.	20 19
Campello, Cong. ch. and so.	50 00
Marion, \$5, in April <i>Herald</i> , as from	
Merriman, should have been ack'd	
from S. D. Hadley, <i>Marion</i> .	
Marshfield, 1st Cong. ch. and so.	59 19
Middleboro, 1st Cong. ch. and so.	57 77
Rockland, Cong. ch. and so.	50 00—237 15
Suffolk county.	
Boston, Old South ch. 3,480; Phillips	
ch. 601.04; Park St. ch. 166; Pil-	
grim ch. (Dorchester), 17; Eliot	
ch. 7.50; Union ch. 5.10; Mav-	
erick ch. 2.78; Central ch., A friend,	
2; Mr. Williams, 50; H. A. John-	
son, 18; Mrs. C. Williamson, 10;	
A pulpit supply, 20;	4,379 42
Chelsea, 1st Cong. ch. and so.	42 21
Revere, Cong. ch. and so.	1 54—4,423 17
Worcester county, North.	
South Royalton, 2d Cong. ch. and so.	20 00
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Berlin, Cong. ch. for Africa,	5 00
Douglas, 1st Cong. ch. and so.	5.00
Norlboro, Cong. ch. and so.	50 00
Shrewsbury, J. S. Hastings,	1 00
Worcester, Old South ch. 74.28; do.	
Rev. Geo. Allen, 3; Salem St. ch.	
add'l, 5; Minnie A. Winter, 5;	87 28—148 28
	8,889 16
<i>Legacies.</i> — Braintree, Mrs. Charlotte	
L. Plaisted, by Russ-ell Lane, Ex'r,	797 00
Groveland, Abigail Greenough, by	
W. P. Greenough,	100 00
Ipswich, John Day, by Eben Cogs-	
well, Trustee (prev. ack'd, 3,298.12),	
59.68 less expenses, 40.75;	58 93
Northfield, Mrs. Amanda Field, by	
Thomas J. Field, Adm'r,	250 00—1,205 93
	10,095 09
RHODE ISLAND.	
Coventry, Mrs. Owen Spencer,	2 00

Slatersville, Beneficent Cong. ch. 411.75;	
North ch. and so. 44.17;	455 92
	457 92
CONNECTICUT.	
Fairfield county.	
Bridgeport, 2d Cong. ch. and so.	96 00
Greenfield Hill, Cong. ch. and so.	35 00
Ridgefield, Cong. ch. and so.	33 12—164 12
Hartford county. E. W. Parsons, Tr.	
Enfield, 1st Cong. ch. and so. to	
const. JOSEPH P. CONVERSE, H. M.	100 00
Hartford, M. H.	50 00
Manchester, 1st Cong. ch. and so. to	
const. EDWARD TAYLOR, H. M.	104 25
Marlboro, Cong. ch. and so.	20 00
Southington, Cong. ch. and so.	109 10—383 35
Litchfield co. G. C. Woodruff, Tr.	
Goshen, Mrs. E. Crandall,	2 50
Norfolk, Cong. ch. and so.	300 00
Plymouth, Cong. ch. and so.	40 00
Riverton, Cong. ch. and so.	5 04
Thomaston, Cong. ch. and so.	31 36
Torrington, Cong. ch. and so.	52 40
Warren, 1st Cong. ch. and so.	21 50
Woodbury, Cong. ch. and so.	21 00—473 80
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, 1st Cong. ch. and so.	110 95
New Haven co. F. T. Jarman, Agent.	
Ansonia, A friend,	8 00
New Haven, Taylor ch. and so.	3 46—11 46
New London co. L. A. Hyde and L.	
C. Learned, Tr's.	
New London, 1st Ch. of Christ,	98 12
Norwich, 1st Cong. ch. and so.	22 80
Old Lyme, 1st Cong. ch. and so.	43 52
Salem, Cong. ch. and Pastor,	21 20—185 64
Tolland county. E. C. Chapman, Tr.	
Rockville, 1st Cong. ch. and so.	245 74
Windham county.	
Chaplin, Cong. ch. and so. to const.	
JOSEPH FOSTER, H. M.	119 75
Killingly, Rev. E. S. Huntress,	5 00
Westford, Cong. ch. and so.	6 00—130 75
	1,705 81
<i>Legacies.</i> — Greenwich, Hannah Mead,	
by Cornelius and W. J. Mead,	
Ex'rs,	250 00
New Fairfield, Mrs. Hannah Smith,	
by Norman Hodge, Adm'r,	38 69—288 69
	1,994 50
NEW YORK.	
Bainbridge, A. F. Moses,	200 00
Bethel, Cong. ch. and so. 11; W. R.	
Thomas, 10;	21 00
Greene, Cong. ch. and so.	8 00
Lebanon, Cong. ch. and so.	5 10
Malone, Cong. ch. and so.	56 39
Morrisania, Cong. ch. and so.	5 33
New York, Morris W. Lyon,	200 00
New Lebanon, Presb. Cong. ch.	7 00
Oxford, Asso. Presb. ch.	17 51
Palmyra, G. W. Jessup,	2 00
Rensselaer, 1st Cong. ch. 14.78; Miss J.	
Williams, 10;	24 78
Richville, 1st Cong. ch. and so.	10 00
Rochester, Rev. WILLIS C. GAYLORD,	
to const. himself H. M.	50 00
Sidney Plains, Cong. ch. and so.	10 00
So. Cameron, C. P. Hubbard,	10 00
Verona, S. G. Brewster,	1 00—448 11
<i>Legacies.</i> — Bergen, I. M. Hitchcock,	
by A. E. Hitchcock, Ex'r,	329 50
E. Bloomfield, Elisha S. Tracy, by	
W. C. Tracy, Trustee, for education	
of a young man at Harpoit, Tur-	
key, for the gospel ministry,	35 00—364 50
	812 61
NEW JERSEY.	
Chester, Cong. ch. and so.	19 46
Jersey City, 3d Cong. ch.	9 56—29 02
<i>Legacies.</i> — Newark, John W. Poinier,	
by Horace J. Poinier, Adm'r,	500 00
	529 02

PENNSYLVANIA.

Blossburg, \$6 ack'd from Blossburg and \$9 from Charleston, in April <i>Herald</i> , should have read \$15 from B.	
Philadelphia, Central Cong. ch. with other dona. to const. Rev. EDWIN W. RICE, H. M. 34.02; I. M. Van Harlingen, 50;	84 02
Pittsburgh, Rev. T. Edwards,	5 00
Troy, Rev. G. P. Sewall and wife,	10 00—99 02

TENNESSEE.

Nashville, Cong. ch. 13; A friend, 50;	63 00
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OHIO.

Alliance, Welsh Cong. ch.	2 50
Brookfield, Welsh Cong. ch.	12 00
Chardon, Cong. ch.	11 18
Cincinnati, Columbia Cong. ch.	14 56
Cleveland, 1st Cong. ch.	13 00
Delaware, Rev. John H. Jones, to const. MARY E. DAVIES and CLARENCE L. JONES, H. M.	200 00
Hudson, Edw. W. Morley,	75 00
Kelley's Island, Cong. ch.	24 80
Mantua, Cong. ch.	7 00
Marietta, 1st Cong. ch.	35 00
Painesville, 1st ch. Mrs. R. Hitchcock, for organ for school in Bardezag, 100; Reuben Hitchcock, for chapel in Sophia, Bulgaria, 176;	276 00
Portage county, A friend,	5 00
Sandusky, 1st Cong. ch.	153 05
Windham, 1st Cong. ch. 23.73; A friend, 5;	28 73—862 82

INDIANA.

Fort Wayne, Cong. ch.	16 41
Indianapolis, May Flower ch.	14 25
Terre Haute, S. H. Potter,	25 00—55 66

ILLINOIS.

Aurora, 1st Cong. ch.	41 00
Champaign, Cong. ch., Young People's Aid Society,	20 00
Chicago, N. E. Cong. ch. m. c. 13.61; Union Park Cong. ch. m. c. 10;	23 61
Danville, Mrs. Anna M. Swan,	4 00
Galesburg, 1st Church of Christ,	18 85
Payson, Cong. ch.	18 80
Plymouth, N. F. Burton,	6 70
Stillman Valley, Cong. ch.	12 08—145 04

MICHIGAN.

Detroit, 1st Cong. ch.	66 21
Grand Haven, Rev. R. Lewis,	5 00
Richland, 1st Presb. ch.	21 12
Tawas City, Cong. ch.	6 50—98 83

MINNESOTA.

Minneapolis, 1st Cong. ch. 26.25; Plymouth ch. 24.97;	51 22
Waseca, Cong. ch.	15 00—66 22

IOWA.

Dubuque, 1st Cong. ch. 15; Mrs. S. N. M. 30 c.;	15 30
Eldora, Cong. ch.	9 76
Genoa Bluff, Cong. ch. (of which from H. A. Morse, 6.25),	25 00
Maquoketa, Cong. ch.	24 76
Sherrill's Mount, Rev. Jacob Reuth,	1 00—75 82

WISCONSIN.

Bloomington, Cong. ch.	6 35
Hammond, Cong. ch.	5 00
Kaukauna, Cong. ch.	2 50
Madison, 1st Cong. ch. to const. Rev. H. A. MINER, H. M.	50 00
New Richmond, 1st Cong. ch.	15 72
Quincy, S. P. Berry,	5 00
Kacine, Presb. ch. m. c.	31 32
River Falls, 1st Cong. ch.	21 67
Two Rivers, Cong. ch.	1 10—138 66

KANSAS.

Clear Creek, 1st Cong. ch.	8 00
Highland, Cong. ch.	5 00
Washara, Cong. ch.	1 00—14 00

NEBRASKA.

Columbus, Cong. ch.	5 50
Steele City, Cong. ch.	5 00—10 50

CALIFORNIA.

Oakland, 1st Cong. ch.	130 00
Sonoma, Cong. ch.	11 00—141 00

OREGON.

Forest Grove, Cong. ch. 5; J. W. S. Soc.	5 50
Oregon City, 1st Cong. ch.	16 50—22 00

WASHINGTON TERRITORY.

Anacortes, G. Hagadorn, 3; Mrs. M. Burnell, Soc.;	3 90
Fidalgo, Pilgrim ch.	1 25—5 15

FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, church, for Bohemian work in Austria,	6 84
China, Foochow, J. C. A. Wingate, U. S. Consul,	25 00
England, Liverpool, J. Q.	50 00
Italy, Florence, Th. A. Roberts,	50 00
Sweden, Ostra, Karup & Domestorp, P. v. Möller,	52 00
Turkey, Tocat, Barsan Jenahyan,	4 40—183 24

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.
Mrs. Benjamin E. Bates, Boston, *Treasurer*.

For several missions in part,	7,348 51
For traveling expenses and salaries to Dec. 31, 1880, of Misses Crawford, Burrage, Wheeler, Childs, and Garretson, 2,578.56; for expenses of Miss Hattie Parsons, at and from Constantinople, 189.50;	2,768 06

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer. 1,542 68—11,659 25

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, 1st Parish s. s. 10; Milltown, Cong. s. s. for boys' school in Turkey, 42.45;	52 45
NEW HAMPSHIRE.—Keene, 2d Cong. s. s.	35 00
VERMONT.—Bennington, Cong. s. s. 15; Burlington, 3d Cong. s. s. for school at Marsovan, 40; East Dorset, Cong. s. s. for Japan, 13.71; Georgia, Cong. ch. for Pastor Schubert's school, 10; Thetford, Cong. s. s. 32;	110 71
MASSACHUSETTS.—Northwood, Bands of Hope,	36 73
CONNECTICUT.—Higgenum, Cong. s. s. balance for Pasumalal, 15; Naugatuck, H. N. Williams, in part, for boys' school, Harpoat, 18;	33 00
NEW YORK.—Oswego, 1st Cong. s. s.	5 18
NEW JERSEY.—Chester, Cong. s. s.	4 25
PENNSYLVANIA.—Honey Brook, Union s. s. 3; Philadelphia, Central Cong. s. s. 15;	18 00
INDIANA.—Fort Wayne, Cong. s. s.	5 49
IOWA.—Sergeant's Bluff, Iowa Missionary Workers,	5 00
	<u>305 81</u>

Donations received in March,	26,986 28
Legacies " " "	3,409 12
	<u>\$30,395 40</u>

Total from September 1st, 1880, to March 31st, 1881, Donations, \$184,588.43; Legacies, \$39,604.04 = \$224,193.07.

Quincy, Mass., Mrs. N. T. Guild, Scott's Com. 6 vols.; miscellaneous, 70 vols.	
Pittsfield, Mass., Mrs. J. C. Cooley, Commentaries, 5 vols.	
Philadelphia, Unknown, Scott's Com. 5 vols.	
New York, Rev. E. P. Gardner, miscellaneous, 21 vols.	
Milwaukee, Wis., Levi Burnell, Scott's Com., 6 vols.	

FOR YOUNG PEOPLE.

FAITHFUL AFRICANS.

THE picture below represents two friends of the great missionary and explorer, David Livingstone. To be sure Chumah and Susi were Livingstone's servants, but if ever any mortals deserve the name of friends, they do. Their story should be told everywhere, not alone to their honor, but to the honor of the African race to which they belong. Susi became attached to Dr. Livingstone when serving as a wood-cutter in 1861, on board the little steamer "Pioneer," used for exploring the Shiré River. Chumah, when first seen, was a lad belonging to a party of captive slaves which was being driven by the camp where Livingstone and Bishop



CHUMAH AND SUSI.

Mackenzie were resting, their drivers not knowing that any white people were near. Livingstone describes these drivers as marching very proudly,

dressed in all the finery they could muster, as if they were doing some very noble thing. The slaves were fastened together by long sticks, having a



ILALA. THE HUT IN WHICH LIVINGSTONE DIED.

yoke at each end in which the neck of a poor slave was securely held. The children were bound by chains to the men and women. So the long sad

procession moved on, until the drivers caught sight of the white men, when they darted like mad for the forest. Dr. Livingstone and his companion soon cut the cords which bound the captives to their yokes, and set them free. The poor slaves knew not what to make of such kindness. They had never seen anything like it. One little boy said, "The others tied us and starved us; you cut the ropes and tell us to eat. What sort of people are you? Where did you come from!" Chumah was one of these released slaves who were kindly treated and placed under instruction at the mission station at Chibisa's. Afterwards Chumah went to India with Dr. Livingstone, and was placed in a mission school there. Two years later, in 1866, Susi and Chumah formed part of the company of thirty-six persons with whom Livingstone set out from Zanzibar for the interior of Africa, upon what proved to be his last journey. Many of this company proved faithless and worse than useless, but these two could always be depended upon. Oftentimes Livingstone would have been utterly helpless without them, but they looked up to him as master, and seemed to love him and care for him as a father. No matter what the hardships of the long seven years' journey were, they seemed as much interested in their master's plans as they would have been had they been his own sons. They carried him on their shoulders over rivers and morasses. When he grew weak so that he could not walk, they saw that he was borne as gently as possible in a "kitanda," or palanquin, which they constructed. The picture on the opposite page shows the "kitanda," from which Dr. Livingstone is being carried by his faithful friends into the hut at Ilala, where he died, May 1, 1873.

AFTER THEIR MASTER'S DEATH.

But Chumah and Susi were faithful to their master after his death. In the midst of their deep grief they felt that his body ought to be embalmed and sent, together with the records he had made of his discoveries, to his home in England. They at once determined to pay this honor to him whom they loved so much. It was a very difficult undertaking; some said it was impossible; it actually took them nine long months to reach the coast with their precious burden. The first difficulty they foresaw would arise from the superstitious notion of the native tribes, that to carry a dead body through their territory would bring disaster. It was doubtful whether these tribes would permit them to pass. Hence it was necessary to conceal the nature of their burden. The picture on the next page shows the village built under the direction of Chumah and Susi, in which their company lived while they were preparing the body for transportation. On the left of the picture you will see a round hut open to the sky. It was strongly built, so that no wild beast could enter. Here they embalmed the body as best they could, exposing it to the sun for two whole weeks, keeping close watch by night and day. Then wrapping it carefully in bark and cloth, and making it look as much as possible like a bale of goods, they took up their long and sad march to the coast. It was a hard and perilous journey. Many tried to persuade them to give up their purpose. But nothing could turn them aside from their determination to do what they might for their master, even though he were dead, and with loving hands they brought his body over land and sea, so that England might bury it with honor in Westminster Abbey. Are there

many white men who would have been as faithful? Is not the race to which these noble men belong worth saving? Shall we not do what we can to give



THE VILLAGE BUILT BY THOSE WHO WERE CARING FOR LIVINGSTONE'S BODY.

them all the gospel of Christ? Chuma, when last heard from, was guiding an exploring party on its way to Umzila's kingdom.

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I-7 v.76/77
Missionary Herald

Princeton Theological Seminary-Speer Library



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